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Quaker Thought and Life Today

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THE PHOTOGRAPH ON THE COVER is by Eastman's Studio, Susanville, California. It was taken from an airplane and shows wild horses in the mountains of northern California. Margaret Granger Utterback, who sent it to us, lives near Susanville and arranged with her daughter, a pilot, to fly the photographer over the scene. Margaret Utterback herself has flown over them. "It is thrilling to see them," she writes. "We saw more than a hundred. I am told there used to be a hundred thousand wild horses in the vast area, but now there are seventeen thousand."

The picture captures some of the spirit of Walt Whitman's long poem, "Song of Myself":

*A gigantic beauty of a stallion, fresh and responsive to my caresses,
Head high in the forehead, wide between the ears,
Limbs glossy and supple, tail dusting the ground,
Eyes full of sparkling wickedness, ears finely cut, flexibly moving. . . .
I think I could turn and live with animals, they're so placid and self-contain'd,
I stand and look at them long and long.
They do not sweat and whine about their condition,
They do not lie awake in the dark and weep for their sins,
They do not make me sick discussing their duty to God,
Not one is dissatisfied, not one is demented with the mania of owning things,
Not one kneels to another, nor to his kind that lived thousands of years ago,
Not one is respectable or unhappy over the whole earth.*

The contributors to this issue:

PETER FINGESTEN is chairman of the art and music department in Pace College. He is clerk of the New York Monthly Meeting Committee on Ministry and Oversight and the author of *The Eclipse of Symbolism*, published last year. . . . JOSEPH HAVENS, a member of Mount Toby Monthly Meeting, North Amherst, Massachusetts, is a counselor and psychotherapist. He has led a number of group meetings and encounter sessions at Pendle Hill and elsewhere. He is co-author of *The Leaf Turns Gold*, which describes one of these sessions. . . . HENRY C. BEERITS is chairman of the board of American Friends Service Committee. He is a lawyer and has held a number of executive positions for AFSC. He is a member of Radnor Monthly Meeting, Ithan, Pennsylvania. . . . AMELIA W. SWAYNE was the first principal of Newtown Friends School and was a teacher of religion in George School. Her article is based on material prepared for the adult class of Newtown, Pennsylvania, Monthly Meeting First-day School for a discussion on maturing. . . . CARLISLE DAVIDSON is chairman of the peace and social concerns committee of Detroit Monthly Meeting. He writes, "The little storefront Meetings with their pentecostal joy and spontaneous worship seem to have much of the spirit of George Fox in them. I have read some of the sermons of Elias Hicks printed in 1824. He called for a return to the spirit as a source of joy and strength as an antidote to the sterile orthodoxy of his day." . . . T. CANBY JONES is professor of religion and philosophy in Wilmington College and visiting lecturer in the Earlham School of Religion. A member of Campus Monthly Meeting, Wilmington, Ohio, he is on the Faith and Order Commission of the Ohio Council of Churches.

Today and Tomorrow

Resolutions

WE SHALL NOT USE the words "birthright" and "convinced" in connection with Friends.

We shall not use "black" and "white" in words or thought without a precise reason for doing so.

We shall send a picture postcard at least once a week to a lonely soul.

We shall read a part of the Bible every night.

We shall think more of service than money (or at least remind ourselves once daily that we should do so).

We shall try to think benevolently of the "City of Brotherly Love."

We shall remember that typographical errors happen to all of us but shall not let that compromise the ideal of perfection.

We shall get serious, finally, about tithing.

We shall visit the Quaker Collection at Haverford and Friends Historical Library at Swarthmore.

We shall limit our committee appointments to three.

We shall write ten letters to an editor or a Congressman.

We shall do or say something nice or kind each day to somebody who is not nice or kind.

God willing.

Recourse to My God

IN OUR DARK DAYS (which all people have, if for no other reason than that a low-pressure area or the ictus, to which men as well as women are prone, is upon us), we turn for comfort to Devotions upon Emergent Occasions, Together with Death's Duel, by that strange and involuted man, John Donne (1573-1631).

Our copy of that trident book was given us by a dear Friend when we were having an acute duel with death. (So our doctor said; we did not believe him, and he was wrong; is not all life a duel, ultimately victorious, with Death?)

In Izaak Walton's biographical sketch of John Donne appears this significant paragraph: "He was now entered into the eighteenth year of his age; and at that time had betrothed himself to no religion that might give him any other denomination than a Christian. And reason and piety had both persuaded him that there could be no such sin as schism, if an adherence to some visible Church were not necessary."

Donne's meditation on the bells ("Now, this bell tolling softly for another, says to me: Thou must die.") is quoted often, for it speaks to the condition of many: ". . . I am involved in mankind, and therefore never send to know

for whom the bell tolls; it tolls for thee. Neither can we call this a begging of misery, or a borrowing of misery, as though we were not miserable enough of ourselves, but must fetch in more from the next house, in taking upon us the misery of our neighbours. Truly it were an excusable covetousness if we did, for affliction is a treasure, and scarce any man hath enough of it. No man hath affliction enough that is not matured and ripened by it, and made fit for God by that affliction. If a man carry treasure in bullion, or in a wedge of gold, and have none coined into current money, his treasure will not defray him as he travels. Tribulation is treasure in the nature of it, but it is not current money in the use of it, except we get nearer and nearer our home, heaven, by it. Another man may be sick too, and sick to death, and this affliction may lie in his bowels, as gold in a mine, and be of no use to him; but this bell, that tells me of his affliction, digs out and applies that gold to me: if by this consideration of another's danger I take mine own into contemplation, and so secure myself, by making my recourse to my God, who is our only security."

Miscellany

✓ "I think that the real problem I see [with the black studies programs] has not to do so much with the program as with the milieu. The real problem that I see is how black students can be free from the incubus of immediate response to the immediate problems of the society of brothers and sisters in the ghettos to whom they want to feel so close.

"I have a very hard time now persuading a black student that the society will go on, the problems will go on, that he can postpone immediately a response to the problems, just as I have an equally hard time with white radical students.

"And this imprisonment of the blacks by each other, which makes the black student who leaves the commune to learn to play the oboe, or to study chemistry, or to study medieval history feel he's almost a traitor—that's the issue."—David Riesman, in an interview with Paul Gruchow in the Minnesota Daily.

✓ "It is time that the great center of our people, those who reject the violence and unreasonableness of both the extreme right and the extreme left, searched their consciences, mustered their moral and physical courage, shed their intimidated silence and declared their consciences. It is time that with dignity, firmness and friendliness, they reason with, rather than capitulate to, the extremists on both sides—at all levels—and caution that their patience ends at the border of violence and anarchy that threatens our American democracy."

—Senator Margaret Chase Smith

They Shall Be All Taught of God

by Peter Fingesten

THE SOCIETY of Friends comprises farmers, actors, housewives, stockbrokers, children, philosophers, hippies, poets, Democrats, students, divorcees, fundamentalists, blacks, whites, mystics, grandmothers, children, ex-alcoholics, Presidents, lawmakers, journalists, shopkeepers, psychologists, Republicans, businessmen, Orientals, artists, retired persons, activists, bookkeepers, doctors, and men in the street. It is not exactly a homogeneous group.

Lack of homogeneity does not diminish its effectiveness.

Individually often weak and quite fallible, a Quaker committee with a concern (or the mystique of the Society as a whole) is far stronger than the sum of its parts. In the absence of religious geniuses at this time, members are moved by the charisma of the entire Society, which strengthens them as they strengthen the Society in turn.

Every Meeting has several kinds of Quakers. There are seekers, attenders, and members. Among members are further categories: Convinced members, birthright members, and inactive members, so-called "fringe Friends." Outside the Society, gyrating like satellites, are the Wider Quaker Fellowship members and a large group of crypto-Quakers who are not Quakers but follow the same ideals.

The Society, for quite a few years now, has been renewed from without. Once a dominant religious group in Pennsylvania, as the state grew in population the Society lagged behind; compared to other religious groups and to the population as a whole, it shrank alarmingly. In defense, one hears it attributed to a reluctance to proselytize, the wisdom of which is now questioned in many quarters. A further explanation is that the ideals of Quakerism irradiated society at large like radium and many of its educational and penal reforms, its aid to the slaves, refugees, and the disadvantaged have been adopted by others, which proves that, although small, it had an enormous influence. The fact remains that if the Society did not have the recent influx of new members it would have become more and more ingrown, exclusive, and, perhaps, ineffective.

Seekers are often dissatisfied intellectually and spiritually with their religious background. They are curious, to a certain extent, to learn how the Society of Friends manages to hold deeply meaningful religious worship without priests or rituals. They have heard of the peace testimony and are attracted to the spiritual rather than political opposition to war. They are aware of Quaker efforts on behalf of conscientious objectors and minorities—most important of all, they are impressed that Friends act upon their beliefs. Seekers are people in ferment, religiously,



Centering Down, drawing by Peter Fingesten

socially, or intellectually; they tend to be relatively young. Most have had college experience and are temperamentally drawn to the activist aspects of the Society. Not all seekers become regular attenders but prefer to act in a voluntary capacity in diverse activities and come to worship intermittently.

Attenders are drawn to the Society and participate in worship more regularly. They identify closely with its aims. They occasionally attend business meetings and participate in discussions. Attenders feel and act like Quakers; in some Meetings, there are as many attenders at worship as regular members. These are seekers who have made up their mind that the Society offers them what they need, either in spiritual or activist terms, or both. They tend to be idealistic and surround the Society with an aura of purity, which older Quakers find exaggerated, if not embarrassing. With few exceptions, attenders contemplate becoming members. Some are shy to take this step and often wait an unduly long time. Since the final step of joining the Society is total identification with its aims, which amounts to a conversion, this last step is usually taken after deep reflection.

This decision terminates the long road from seeker to attender to member. A full-fledged member differs from an attender only in his full commitment to the testimonies of the Society and responsibilities for its continued existence. Because he has been converted, a convinced Friend will be an enthusiastic Friend and will participate in many activities. Through continued association with older members, he faces the danger that some may not measure up to what he thought they were or what he thinks now they should be. Convinced Friends may undergo such a crisis

after a few years in the Society. After repeated contacts, they discover weaknesses in certain Friends and personal idiosyncrasies that can become irritating. This must be overcome through love and understanding in overlooking their human weaknesses in favor of their ideals.

An overly idealistic attitude toward Quakers as individuals can lead to more severe conflicts. Some convinced Friends feel they have a personal mission or a personal concern all should share and would like to sweep the Society up in their particular concern or insight and find it difficult to understand that their enthusiasm is not immediately shared by all. In consequence, they may withdraw from participation, and, in extreme cases, may resign in disillusionment or hurt.

Convinced Friends who see the Society in one light only, activist or religious, will face conflicts sooner or later. Those who joined for solace, companionship, or other advantages also may face future crises. Seasoned convinced Friends who have weathered some storms settle down to the real business of the Society and integrate themselves into its life, accepting nominations to a variety of committees. They receive the trust of the Meeting and trust it in turn.

Birthright members who had the benefit of growing up in Quaker surroundings have the advantage of being fully conversant with its traditions. They are secure in their faith. It is their privilege to be examples of what it means to be a Quaker. Birthright members may, however, venerate tradition to such an extent that they act like brakes upon the enthusiasm and experiments of the young or new members. They do not adapt to new ways and see everything in terms of the old. They are also more often than not the guardians of the accumulated possessions of the Meetings, such as trust funds, investments, buildings, and schools. Some birthright members see the care of these as their sole responsibility and lose their perspective. For wanting, above all, to preserve the resources and traditions of the Society, overcautious Friends lose the respect of many young or new members.

Fringe Friends are the members who have lost all contact with the Society. They do not attend worship, accept nominations, or support their Meetings. They are carried on the rolls of their respective Meetings and so allow a false estimate of their numbers. Fringe Friends are like impoverished aristocrats who have lost everything but their title, which they guard jealously for the aura it lends them. They represent a burden to the Society, for to them Quakerism is a sentimental attachment without obligation.

Because of the influx of convinced members, the Society of Friends is losing the cultural homogeneity it had during the first two centuries of its existence. Seekers, attenders, and convinced Friends bring their entire cultural background, including its advantages and problems, to the Meeting. They cannot and should not shed their previous

To Be An Instrument

To be an instrument of the Lord is my desire.
To let His truth flow through me
Unimpeded by my desires
Is my ambition,
O great love,
No man hath greater love,
Nor instrument more finely tuned
Than this,
Nor at one point more easily broken,
Nor at another broken at all.
I am finely tuned;
But as yet I need a bow;
I cannot sing by myself.
But as yet I need a bow
To break my strings
And then I shall sing alone.

JOYCE POVOLNY

life experience automatically when they join the Society. Young Friends, in particular, are apt to be more rebellious in manner of speech, dress, and mores. This must be recognized as a sign of the times rather than as a sign of lack of spirituality or of faithfulness to Quaker ideals. Quakerism started as a rebellious youth movement. George Fox was young when he experienced his vision on Pendle Hill, and most of his followers were relatively young.

Young Friends, in terms of age and membership, are not resigned to remain within traditional modes of thinking, feeling, and acting. They want to participate in a religious adventure. As far as they knew, they did not join a static Society but one that is alive and dynamic.

The whole question of membership may become an issue of deep reflection and reevaluation in our time. One sign of that is the Floating Meeting, which is gaining favor among the young. It is an expression of the desire to revitalize the Meeting, to be where the action is, and not to be held down by prevailing cultural traditions and vested interests, but to be free in the expression of genuine spiritual concerns.

Since some young members have proposed that all membership lists of Meetings be abolished, we must ask ourselves again and again: Who is a Friend? Is it the birthright member, the convinced Friend, fringe Friend, seeker, or attender? The whole issue of membership stands or falls on the question of commitment to the testimonies of Quakerism.

All members, regardless of how they came to the Society of Friends, must periodically become seekers again. The three basic steps—seeker, attender, and member—have a parallel in the mystic life. A seeker initiates himself, an attender is initiated by the meeting, but one is initiated spiritually in the form of a mystic experience. As John put it, "And they shall be all taught of God."

The Fifth Yoga in Human Relationships

by Joseph Havens

THERE ARE MANY PATHS TO GOD. This truth has been most explicitly recognized by the seers of ancient India, who for millennia have known that the diversity of human temperaments entails a variety of ways of finding God. Though the paths of the thinker, the doer, and the feeler are diverse, however, their goal is one.

Traditionally there have been four of these paths, or yogas: The way of knowledge (mystical knowledge, gnosis); the way of devotion (worship of a particular deity); the way of works or ritual duty; and the way of psychophysical exercises (the popular meaning of "yoga").

The way of human relationship, the fifth yoga, is missing. It is relatively new in human history.

A Western form of the mystical way, the first yoga, is found in the life of the anchorites, the desert fathers of the Middle East in the fourth and fifth centuries.

Thomas Merton spelled out the essence of this path: ". . . it is in solitude that the monk most completely comes to discover the true inner dimensions of his own being, at once 'real' and 'unreal.' The conviction of one's 'self' as a static, absolute, and invariable reality undergoes a profound transformation and dissolves in the burning light of an altogether new and unsuspected awareness. . . . It is the solitude of the cell itself that teaches one how to face illusion, how to resist temptation, how to pray."

The Desert Fathers, says Merton, "represent an authentic spirit . . . a view of life that was so profound and so real that it exercised a permanent influence on centuries of Christian spirituality."

Our world is evolving a path of spiritual development as critical for our own religious future as the hermits' spirituality was for earlier times. I know it primarily as it takes place in small face-to-face groups. This path is the discovery of "new and unsuspected awareness," the learning "how to face illusion, how to resist temptation, and how to pray," not in the aloneness of a cell but in and through close personal engagements with others.

Like all previous spiritual paths, it has been misused by some, condemned by others, and dismissed as irrelevant to religion by still more. The small group movement is not confined to the over-publicized sensitivity training, T-groups, encounter groups, dialog groups, and such. Many churches, including the Society of Friends, have experimented with the use of small groups in religious settings.

Note that we are concerned here with the groups that, whether by conscious intent or not, carry their members

beyond personal concerns for spontaneity in human relationships and greater self-knowledge toward spiritual and existential questions.

The yoga of relationship is fueled by the dialectic or tension between the two poles of confrontation and caring. Truth about oneself and others can be discovered by an open expression of feelings toward the other (confrontation), undergirded by a genuine, loving concern for the other's welfare (caring).

Let me illustrate.

The following exchange occurred during an early session of a Quaker search group of four couples and a divorced person. The problem of living up to being a Quaker in the modern world had been the topic. People had been contributing mostly from their own experiences and feelings, but Fred, relatively unengaged so far, has begun to describe his dissatisfactions with himself, especially the shallowness of his understanding of himself and others.

Fred: So this self-centeredness in me interferes all the time with my seeing things clearly. It repulses me; I want to get out from under. But maybe it's always to be—I don't know. . . .

Evan: (with certainty and a slight superiority) It's a pseudo-problem. It's the way you're looking at it, Fred. The reality itself isn't a problem at all—you've just put yourself in a bind about it. Why not be Fred and stop trying to be something special or different?

Fred: You make it sound so easy. I'm just not convinced. . . .

Evan: Look. All you need is a sense of proportion about things. You're getting your facts and your judgments mixed. We've discovered in science to keep these clearly separated. Now, if you would just set aside this constant pressuring of yourself to be better—this always wanting things different from what they are—the facts, the realities, would come through very clearly. My students find it useful when I point out that. . . .

Fred: Evan, you *irritate* me! I don't like your tone!

Christine: Yes, it does sound superior, Evan. Almost as if you hadn't really heard what Fred was feeling, but rather giving a lecture.

Bret: Evan has a point. But I can understand Fred's upset.

Evan: (testily to Fred) You have no right to respond that way. No one has ever been hostile like that before. Never has any student ever complained about the tone of what I was saying. You must be pretty defensive about something.

The group grew restless. Some of us leaned forward. Others turned away slightly. This was the first time such an eruption had occurred. Christine's seconding of Fred's feeling gave him courage to press his point. Evan became more upset when he saw several others also were critical.

Two or three of us tried to smooth over the conflict by explaining further what Evan was saying.

But the battle would not be stilled. Evan charged Fred with trying to "play leader" and thus feeling threatened when he, Evan, seemed to be taking over the discussion. He became more animated in these exchanges—he spoke with feeling and less detached rationality. At this point Christine blurted out, "You know, Evan, for the first time I'm beginning to like you!"

When things cooled a bit, the group turned to examine their own troubled feelings: What disturbed us so? Why was it so difficult to express hostility? Did we risk our friendship by doing so?

Confrontation is necessary for growth. Periodically we all need to be pushed off the red plush sofa, as Fritz Kunkel used to put it. In the way of relationship, growth depends on being confronted by unexpected dimensions of another person's being. Through this we are sometimes forced into an unpremeditated response, which may reveal new things about ourselves, to ourselves. Some of our taken-for-granted duplicities may be exposed. Truth-saying may also create a new trust, leading to greater openness.

John Woolman was a Quaker confrontationist: "To see the failings of our friends, and think hard of them, without opening that which we ought to open, and still carry a face of friendship, this tends to undermine the foundation of true Unity." To "open that which we ought to open" of our "hard thoughts" to one another is one meaning of confrontation. When such occurs, superficial intellectual and status differences begin to recede, and we sense our essential equality with one another. Sometimes, when the fortresses of pride are breached and our common humanness emerges, we begin to experience how deeply interdependent and interconnected we are. We know our need for one another.

In the group dialog, for example, Fred's confrontation of Evan was a moment of truth for Evan. Whether either was justified in what he did is almost irrelevant. Fred's feelings of being talked down to were real. They were an engine of the drama. Equally real were Evan's feelings of superiority at the beginning, and his later hurt and indignation.

We have dealt at some length with confrontation because among religious people at this moment in history it seems to be the one experience most essential for movement or growth. Other kinds of encounter or interpersonal experience, however, are important for the life of a group.

In one search group, for instance, we spent an evening sharing our thoughts about dying, and especially our own deaths. At another time the group may share one member's painful self-examination and, from out of it, new awakening. Individuals within the group may learn what it means to care, or a new dimension of bodily awareness, or an insight that runs deeper than the mind's knowing.

Encountering tenderness from another, or learning to touch him, may be decisive in these growings. A group occasionally may feel the threat of its own disintegration; its response to that may determine how far the group can go in communication, in shared life. Out of such a crisis may come a sense of littleness, or of God's closeness.

Confrontation and caring, I have said, are a polarity. Each is necessary to the other. The higher the mutual concern within a group, the more likely is confrontation to be taken seriously, to make a dent.

Evan paid attention to the attack of his search group friends because he knew them to be interested in his well-being. A *prescription* of caring is dubious, however. The admonition that we should always be loving toward one another, as in some sermons and Quaker messages, is probably irrelevant and may in fact give an illusion of concern that masks what is really happening.

I was once a leader in a group working on the future of the Society of Friends. During our first lengthy weekend session, we had shared spiritual autobiographies. Unexpectedly, we began to grow quite fond of one another. We found ourselves involved in the unfolding of one another's vocations and spiritual journeys. There had been few confrontations, since these seemed at variance with the Quaker culture that shaped the group life. In the middle of our seventh or eighth weekend together, however, I found myself elderd by several of the group.

In an attempt to be emotionally honest, I had interrupted angrily in the middle of a lengthy presentation by an older Friend. This eruption led several members to point out gently how much my desire that he communicate "more experientially" was really an imposing of my definition of communication upon him. I had failed to hear him in his terms, they said, and I had insisted on listening only if he communicated on the level where I wanted to be. The criticism and apparent lack of support from the others shook me at the time, but it also touched me deeply, because it came from a genuine understanding and concern.

It carried an additional impact precisely because, in contrast to some encounter groups, criticism and confrontation had not been programed into the group life. There was a tenderness about the group's dealing with me, in other words, that greatly heightened its meaning and power. It led me to initiate a lengthy correspondence with the Friend I had interrupted, which cleared up a good many of the differences between us.

I am aware of the problems of going too far in small groups, especially a programing of negative emotions like anger, of sexual desire, insistence on encounter, which leaves out or pushes aside much that is positive and creative. The best antidote to such narrowing is a vision of the psychological-spiritual pilgrimage of the group and its members.

One way of projecting this vision is by schematizing the insights and growings that can occur, along a continuum that ranges from the first self-understandings of the severely neurotic patient to the ecstatic vision of the mystical experience.

James V. Clark, a sensitivity group leader who lives in the West, says there is a sense in which "sensitivity training is a religious enterprise." He asserts that experience in a group is one way of coming to terms both with one's own limits and with one's unlimited interconnectedness with others and with the universe. The ultimate end in such groups is "the mystical, terrifying, deep, religious, expansive experience of knowing 'no man is an island' and valuing a personal social ethic of interdependence. . . ."

The continuity from a struggle to break out of personal hang-ups (which necessarily occupy much of the early life of an awareness group) to more transcendental insights may be outlined as a step-by-step ladder of *expanding awarenesses*:

Hysterical blocking of awareness of most feelings and bodily sensations;

Dawning consciousness of negative or erotic feelings, or repressed bodily sensations, or both;

Increased awareness of the impact of one's own behavior on others, and vice versa;

Growing sensitivity to the whole group, particularly to the flow of feelings within it;

Growing capacity to identify with others; momentary sense of oneness with others in the group;

Uncompromising honesty regarding interpersonal "games," roles and manipulations of others; confrontation with one's own contingency, limitedness, and death;

Experiential awareness that all men are in the same boat; a feeling of commonality; self-forgetful participation in the whole human community and in nature;

A sustained sense of oneness with history, nature, God, the cosmos; mystical union.

This sequence is variable. Some later steps may be touched before earlier ones are clearly experienced. It needs fuller development than is possible here, but it may suggest the range of possibilities in a group experience.

Religious seekers, or institutional church people, are frequently in an anomalous position in this sequence of knowings. They may affirm, or claim to have directly experienced, knowledge of God or a mystical union of some sort.

Yet psychologically they have omitted one or even more of the lower rungs of the ladder. This may be a premature spirituality. I do not know whether all the psychological levels of awareness must be experienced before the more transcendental knowings are legitimate.

If the group process and the group needs are trusted, however, they sometimes lead downward toward the psychological; contrariwise, if the group does move in this

direction, and becomes semitherapeutic or sensitivity-oriented, the religious levels of awareness must always be kept in view. The key to the yoga of relationship is the vision that lures us toward the further horizons of loving engagement with others and with God.

I cannot here explore the possibilities of small groups as carriers of cultural as well as personal transformation. Religious levels of awareness cannot be sustained except in societies that allow for and even support and institutionalize them. Fortunately, a wider-awareness group is not only a womb for the rebirth of individuals. It can also become, under certain circumstances, a testing ground for new forms of social interaction and organization.

The words "religious" and "spiritual" give an aura of sanctity, which is dangerous. They are hopelessly imprecise, yet they help to maintain the connection with the wisdom of our predecessors.

Each of us needs to find the fiery furnace that can help him face illusion and come face to face with God. For some of us, groups have that power. The way of relationships is not better than that earlier solitary path. It is a talent of the present age, which, I believe, we are meant to multiply.

Friendship

Beneath sun-gold cliffs rising from softly sloping sandstone
Together we sit—above the sea lettuces and cucumbers
And shells and rocks and uprooted seaweed masses
Surrounding silent, rounded green-blue rock pools
Showing their stones in transparent clarity
Among quietly running streamlets joining the dark ocean—
Together, near this protection of our minutes of friendship.

Or watching grey strength of dolphin intent,
Grey-black before greyer water beneath a grey day,
From above the cove with seaweed-clung rocks,
Its pebbled beach illumined by the white stone
of friendship,
Warm this time, passed from hand to hand,
And soft, in its silken smoothness
With no words spoken.

Or feathers of white lavender manuka sprays
Spread out against purple-grey crags,
Gently, like the simple touch of friendship:
Blending harsh and delicate, dull and light,
Rough and plain, straightening the broken,
Absorbing angularity into the embracing pattern
To which our life secrets are entrusted.

Lives are clear circles, quiet rock pools of
variegated design;
Lives are opaque cliffs, black bitter cold of sea wet rock
Layered with loneliness and fear and repression and tears;
Or lives, blending for a while fragile fragrance
and experience,
Like plants, renew their shape and texture and hue:
But we, who are these trusted gifts, remain dimly known,
Like the secrets of these shells and water and stone.

MARION JONES

The Power of Expectancy

by Henry C. Beerits

MEETINGS FOR WORSHIP differ in quality from one week to the next, but I think Friends often leave a meeting without having had a strong feeling of the presence of God. It may be that we expect too little.

I attended one of Kathryn Kuhlman's Miracle Services in Pittsburgh. I had been impressed by books describing the services—*I Believe in Miracles* and *God Can Do It Again*—and resolved to attend one of them. In the midst of a busy professional life, it seemed a problem to travel three hundred miles just for this purpose, but I arranged to do so. The service, held in the First Presbyterian Church, was scheduled to begin at eleven in the morning. I arrived a little after eight and even then had to wait in line in the blustery cold to get a seat.

Kathryn Kuhlman has a gift for encouraging people to open themselves to the flow of God's healing power. For one who had not been prepared for what happened, it would have seemed incredible. There were dozens of healings of all sorts—tumors, arthritis, allergies, asthma, deafness, nervous disorders. People who for years had not been able to move their arms freely or bend their knees, people who had to use crutches or wear a brace, were restored to full activity.

One could feel the power of God surging through that church. Everyone was caught up in it. During the entire time I was choked with emotion, my eyes moist with tears. Time stood still. I am always aware of what time it is, but I lost all sense of time and was surprised upon leaving to find that the service had lasted three and one-half hours. It was my most intense spiritual experience.

Afterwards I pondered: Why had there been this profoundly impressive demonstration of the presence of God in this particular place, a church building across the street from a patrician club and a workaday department store? I do not know the answer, but I believe an important factor was the air of expectancy with which the attenders approached the service. As they waited outside in the chill drizzle and as they waited inside before the service commenced, they had a strong expectation that they would experience the presence of God.

If Friends will come to meetings for worship with a similar air of expectancy, it should make a great difference in the quality of the meeting.

Suppose, for example, that we had an appointment with some important personage. We would read as much as we could about him in advance, and we would be sure to be on time for our appointment. If we regard meeting for worship as a special occasion for a meeting with God,

we will likewise do religious reading in preparation and will be careful not to arrive late. In the meeting itself, if those present have a strong expectation of a sense of God's presence, they are likely to receive a greater realization of the presence than is typical of many meetings.

Ballad for Eleven Sons

Tunneling at daybreak through the river's fog
to visit the men. Ten, maybe twelve, or nine,
all mine to see. Forty-five miles, while
yellow buses flash panicky orange
to warn of their groping to schools
in the fog. The dog's asleep on the seat,
and the solstice sun cold on their barbed wire hill.

At the gate stands a mother, bundled,
together we wait till keys turn the locks.
I sign for seven. "Your sons?," she asks.
She visits one. I nod. "Seven—I have
two more, behind the solitary door named *the hole*,
and a tenth one, younger, a senior away at school."
She smiles, kisses one. I say to the keeper
of keys and guns in my best Quaker voice,
"Give me the two, my due,"—the pitch not raised nor
flagging, as if it had never demanded their respite
before of him, for others. The heavy man squints, shifts
his weight, phones the lieutenant, "The woman insists."
Aware their *number* is known, on High as in Washington,
too.

(Where they have mine.) He coughs, refuses me nine,
"Just seven today." We stay together, warily watched,
and laugh, retelling our news of friends and *pigs*,
transfuse the grapevine, recharge *the faith*.

They tell me, "Another's doing time, not so old."
Set bombs where files hold servitude writs for
the thousands more. All sons. "Got eighteen
years twice, Federal and State."
"Concurrent? Consecutive?" They weren't told.
For he keeps apart, aloof in his vehement soul
and the two score incredible years, less four.
Mere eighteen now. Inside I constrict and hide
my fear. Time comes to leave them, cleave
to farewells. "Tell the two, by the vine," I say,
"That today someone came." (And tonight
I'll write the young one at school, a senior.)
But what for the bomber? Twice eighteen for their files?
Gates clang a flagrant distrust. All seven are searched,
must strip. I'm locked outside. A smile to the mother
of one. Quick, run to the river to cry in the fog
unseen. But the dog's in the car,
wagging joy, needing water,
needing the barbed wire fence at the entrance.
(The pale sun noon-high shines on silver.)
No dim place to cry, nor time, for the yellow
buses are starting home, and children need food.

So one breaks a little more each time,
Standing looser on one's feet. Giddy,
More precious cumber jettisoned en route,
The Light a little stronger than before.

CANDIDA PALMER

Growing Older

by Amelia W. Swayne

THESE ARE SOME of the things I try to do to make life as rich and rewarding as possible as I grow older.

Learn to accept change. This is a basic essential. Many people, older and younger, are unhappy because they have not learned to do this. To grow, one has to change.

Learn to let go of possessions, even of favorite books and pictures, treasured for years. Houseclean your mind, as well as your closets, and discard outworn ideas and habits. Forget that lovely sentence, "But I've always done it this way!"

Learn to linger and savor. These are nice, poetic words that have the ring of another era in these times of greater and greater speed. One reward of growing old is that we can get out of the race and take time to watch the world go by. This does not mean one should retire to some stagnant pool but rather should take advantage of the opportunity to evaluate and to distinguish between the important and the unimportant and to relish life.

Learn to appreciate music, poetry, art, literature. Listen for rhythm and instrumental effects, not just for a tune. Try to discover the feeling behind the words of poetry, which may have no meaning at first. Look for color, balance, and design in a "queer" painting or sculpture.

Try to become at one with nature—not just with its beauty and variety but with its darker and more catastrophic moods as well.

Learn to wait. This is hard for older persons as well as children. We have to cultivate patience with ourselves and with others. "Not so in Haste, my Heart" (hymn ninety-six in Friends Hymnal) is easy to memorize and helps much in impatient times.

Learn to listen. My, how we do like to talk, especially about ourselves, and how boring it is to have to hear others do the same thing! It is a good idea to try to listen to one's self occasionally. It reveals much. Patience with and appreciation for others must be cultivated, as well as the ability really to listen. It is quite easy, I have discovered, to turn off persons as one does a radio, while they go on and on. This is selfish. These people need an outlet; perhaps we can discover something helpful, if we try.

Learn to dig out prejudices. Having thought I had no racial prejudice toward black people, I was amazed to discover just a few years ago that I had grown up in a segregated city and had taken it for granted. Of course I knew it. A Negro was lynched when I was in my early teens. I was always pleased with myself during my college vacations and summers at home from George School, where I taught, that I was the only one of a group of playground



Photograph by Jacalyn Hartman

"Try to have some contact with youth."

teachers who would hold the hands of Negro workers, when we practiced new games. The idea that there should have to be Negro schools and Negro communities was never challenged by me, or by church, school, or college, for that matter. I even made wonderful speeches about missionary work in Africa during my high school years. How blind we often are. I imagine there are still many Friends who do not realize that good will is not enough.

Learn to be sensitive. I spent two years in a nursing home, a place where I discovered many opportunities for friendship and service and growth in sensitivity.

At each meal, there were two diningroom seatings. Physically or mentally handicapped patients, who needed help with eating, came to the second one and waited in their wheelchairs outside the dining room in two lines, through which the first group passed after meals. This was not a pleasant experience, and I avoided looking at them as much as possible.

One day, a very unattractive woman smiled at me and said, "That's a very lovely pin. I admire it every time you wear it!" It is impossible to describe how I felt.

Twice a week, I had charge of the short morning devotional service, which was broadcast over the intercom. One morning I read the twenty-third Psalm. After dinner, I was stopped by a woman in that same line, who generally proved to be a nuisance practically everywhere. She

called me by name and said, "I want to thank you for reading the twenty-third Psalm this morning. It helped me very much. I told my husband about it when he came to see me this afternoon. I would like to give you a kiss of thanks." I could hazard a guess that she was the only person in that whole establishment, patient or staff, who remembered what had been read before breakfast.

Probably our attitude toward severely handicapped persons, especially those affected mentally, is a form of prejudice of a serious nature. I should add that after the experience of the pin, I always had a greeting or a smile for the persons in those lines, whether I got any response or not.

Collect and hoard in a notebook or in your memory helpful mental and spiritual resources.

Learn to live in the present, not the past. Enjoy the happy memories you have hoarded, but do not foist them on others, unless they, too, may have shared in those experiences.

Try to have some contact with youth. This is most rewarding. I received a delightful Christmas greeting from the thirteen-year-old boy, who helps shovel snow, runs errands, and does garden chores: "You are now the proud owner of me for three hours of Free Work. Yours truly, Richard."

Advancing age presents great challenges to one's physical, mental, and spiritual resources. Each person must develop his own *modus vivendi* to meet these challenges in the most rewarding way. Aldous Huxley suggests a helpful objective: "The most important achievement in life is to be 'the best of what we are.'"

He Who Forgets to Smell the Flowers

What is it that speaks in the gentle smile of a child?
In the luminous flame of a rose petal?
In the deepening blue of the sky?

What story chirps the bird, gliding by on the wing?
Or the baby foal nestling close to its mother?

What tells the pine forest, issuing soul-stirring smell?
What speaks the freshly turned earth, releasing
life-giving aroma?

What whispers the breeze? Or the quiet murmuring brook?
And in what language speaks a friend,
silently extending his hand?

Songs without words in an unknown tongue,
Deeply revealing the mysteries of life.

How insensitive are we become to these tendernesses
So longing to be understood.
And how are we, to this degree, Losers!
Yes, even more!

Alas! He who forgets to smell the flowers,
Though he conquer space
And travel to the moon,
Remains forever a barbarian.

TERRY SCHUCKMAN

Pentecostal Quakerism: Why Not?

by Carlisle Davidson

AS A MEMBER of Detroit Monthly Meeting, I have worked closely with John Ankrum, an elderly Quaker storefront minister, when he was renovating new quarters in the ghetto. I have learned much from him.

Storefront religion often has been viewed with a kind of haughty condescension. The pentecostal experience is said to be too sensational, too emotional, too irrational to be considered authentically Christian. Sometimes it is regarded as a psychological release mechanism the oppressed use to express their frustrations and anxieties. Some of us dismiss it as a manifestation of black and Appalachian folk-culture. Others oppose it because of its emphasis at times on miraculous healing and its attraction to Elmer Gantry opportunists, who exploit the needs of desperate people.

There is much to commend pentecostalism to Friends.

A whole generation is being turned off by the liturgical sterility and the rationalistic aridity of mainline denominations and fundamentalist groups. Whatever is valid in religion, many young people seem to be saying, must be an inward experience of the presence of a living God; and often this presence is disclosed more fully within a worshiping community. Friends must nod in agreement, whatever we think about the flight of youth to Hare Krishna, transcendental meditation, witchcraft, or the drug-oriented religious cults.

Are we really entitled to be self-congratulatory or smug in our sense that we have what the world wants?

In candor, we must confess that we often do not have, in many of our Meetings, a deep baptizing experience in the Holy Spirit.

Many persons entering the Quaker fold are going through rejection syndromes—rejecting the Christian tradition of spiritual experience, while desiring its fruits as evidenced in traditional Quaker witness.

We may have gone through meetings where we felt a leaden, cold, intellectualizing atmosphere. They seemed to be unfruitful because participants were not in prayer and were not opening themselves to the power and joy of the Holy Spirit.

Worship is not collective woolgathering or sensitivity training or an exercise in New Left forensics.

We come to worship in order to experience a sustaining power, to receive a sense of primal joy that inspires us to seek the Source of both, and to live out the ethical imperatives that flow from the experience. If we search the works of Fox, Barclay, Penn—yes, and Elias Hicks—



Photograph by George Louis Creed

"A whole generation is being turned off. . . ."

and all the others we have been taught to respect as authors of our tradition, we find that this definition is affirmed persistently in Quaker experience.

Pentecostal Quakerism is a viable alternative to the religion of the angry Father-God and austere suffering Savior. Rightly understood, each meeting for worship is indeed a sacramental celebration of the activity and presence of the Holy Spirit among the people. It is holy communion with the source of joy and power.

How do Friends give expression to such experience? Most of us are as frustrated, emotionally disturbed, and angered by much of what goes on in our lives as many of the poor blacks and whites who gather in storefront churches—if we will admit it.

We come to meeting to have our burdens lightened and our lives sweetened by a kindling of the inner spirit. No one sings, however. No one claps his hands. No one lays hands on the sick and despairing. No one would dare dance in the joy of the Spirit, like David before the Ark.

Why?

Maybe we have the form (and occasionally the substance) of godliness but deny the power thereof—to paraphrase the Apostle Paul.

The wise black preachers knew that their people could only survive if they could pour out their hearts before the Lord, experience his sustaining power, and rejoice in the gift of life itself. They said, "Let go, and let God."

Perhaps this is the message and the experience we can offer to one another and to twentieth century man.

Dare we affirm the power of God?

Dare we express in joyful ways His saving power in celebration?

In short, dare we "quake"?

From a Quaker Teacher in India

WHEN I WENT to market that afternoon, I felt at once that something was missing. In a moment or two it dawned on me what it was. Very few boys were about. Where were these homeless starvelings who usually thronged the market in hopes of earning a coin or two or finding a bit of edible refuse?

It was some minutes before I saw a face I knew. "Where are all the boys today?" I asked. "Are they on strike?"

Quietly I was told I would "see them at the back of the market." I jumped to the conclusion that probably they were having a feast on a discarded cargo of perishables.

I found a crowd of boys, many of whom I knew, busy, serious, and concerned. They had cleared a space among the rubbish. There lay a small body covered with a cloth and shaded by a palmyra leaf. Each ragged boy had a task. There was much to do. It had to be done properly.

Several were making a rough litter of bamboo staves laced with coir rope. Some had gotten water ready for bathing the body. Others were collecting anything that would burn.

"Who is it?"

"He was one of us."

"What happened?"

"He has gone to God."

Gently I uncovered his face. I knew him only by sight, not by name. (I like to know the boys by name; we feel closer if I do.)

He was at rest, frail, peaceful in countenance. His troubles were over. He would have no more hunger or anxiety.

The boys, so loyal, had begged, borrowed, bought, or perhaps stolen a new piece of cloth for a shroud and the other things necessary for a Hindu funeral by cremation—a pot of incense, some rice to strew on his journey, coconut and plantain, vermilion to mark his forehead, and other little things like that. All those little things mattered.

I asked to be allowed to give some wood for his fire. Gravely, my offer was accepted.

I did not stay. I just wanted to walk home quietly and think: This is what happens when you have nobody. (The municipality would have removed the body, but his comrades were there first to claim it.)

Later, toward evening, they would bear him to the burning ghat. There would be a drum and maybe a flute for his procession.

The words stayed with me, "He has gone to God. He was one of us."

The love and grace I had seen were a ray of light in my heart. I know we are one of His. Sorrow, yes. Quiet joy is there also when love is shown.

STANLEY M. ASHTON

A Sincere Longing Of the Heart

by T. Canby Jones

THE CHURCH, seen from the viewpoint of Friends, is the universal fellowship of people freely called together into the living presence of God by Jesus Christ. This people hears and obeys the voice of its Lord. It loves to the uttermost. It serves in humility. It witnesses in the world, struggling by suffering love against evil on every level of existence.

If hearing the voice of the Lord as a community be termed worship, then hearing and responding to Him in the individual heart may be termed prayer.

Thomas Kelly suggests that "prayer is a gesture of the soul towards God . . . [a] lifting of it high before Him, to be transmuted by His love."

Prayer is any sincere longing of the heart to know God, to love God, to be like God, and to do His will, and having been found by Him, to adore, hear, and obey, at all times.

Six types of constant prayer can be described:

The prayer of offering up. In every waking moment, offer up to God in gratitude, petition, and joyful companionship first yourself, then your friends, all humanity, and finally, your enemies. In the prayer of inward offering up, you gladly and thankfully elevate into God's presence the one for whom you pray. You do this just as readily when joy is the mood as in times of great need.

The prayer of inward listening. Friends seek above all to hear God's word and do it freely, only from inward compulsion.

Then, of course, the prayer of inward listening is of cardinal importance. The phrase, "expectant waiting upon the Lord," which describes Quaker worship at its best, is group practice of this inward listening. Such group practice is based on individual habit, which in turn derives from a hunger to hear the Lord and a willingness to let Him get a word in.

Dietrich Bonhoeffer tells us, "He who holds his tongue in check controls both mind and body." If we hold our tongue in rein in our minds, then perhaps we can hear what the Lord would speak. Besides, that closet you are supposed to go into when you pray is the closet within you. Thomas Kelly calls it the inner sanctuary of the soul where we meet God face to face. This is where we go to listen.

A third type of constant prayer is the inward song. This is the easy prayer. The Psalms and Isaiah were just made for it. "O sing to the Lord a new song, for . . . His right hand and His holy arm have gotten Him vic-

All of us are acquainted with the practice of tithing, which usually means our giving ten percent to the charity of the church of our choice. Such gifts are tax deductible, so when Friends make them they gain minor relief from the guilt of paying for war. How different our lives and our Meetings might be if we reversed the percentages: Ninety percent to the Meeting and living expense for ourselves! This may be possible for many of us under contract relationships, would give one hundred percent tax deductibility, and would make Meeting the primary group in our lives. Who would miss the meeting for business then?

ROBERT R. SCHUTZ

tory." (Psalm 98: 1) Why not try humming a jingle of the Lord from the Psalms, such as, "I will bless the Lord at all times." (Psalm 34: 1) Or from Isaiah, "The mountains and the hills before you shall break forth into singing."

Then there is the prayer of inward carrying. The Lord has laid upon the hearts of each one of us special persons for whom we should feel particular concern. It is in this type of prayer that we begin to learn the meaning of bearing one another's burdens and so fulfill the law of Christ. Intense fellowship in which we know one another at life's deepest levels is sustained and fabricated by this cosmic, yet particularized, care—the prayer of inward carrying.

The classical devotional writers referred to the infused prayer. Many Friends will have experienced those halcyon moments in which, as Thomas Kelly put it, we feel as though we are being prayed through; another is praying, and we are swept beyond and out of ourselves, and the Lord uses us as His instruments to make His living Word charismatically real to his people.

Infused prayer is climactic, but surpassing even it is the prayer of inward adoration, sometimes called pure prayer, the expression of pure faith in which we love God purely for himself and not for his gifts. Though hardness and lovelessness be our lot, in wordless, conceptless gratitude we just love to be near Him. There is an effortless grace about adoration, which is beyond fevered strain and overinvolvement in successful accomplishment. In such prayer, the glory of the Lord is risen upon us and in selfless radiance we reflect His glory.

If the reader wonders why I, a Friend, have set forth these six types of prayer so obviously derived from medieval devotion, I am persuaded that much of the moral power, the love of God, and the hunger for holy obedience so essentially characteristic of the Anabaptist-Quaker movement is really a new welling up in free and dynamic form of the best in the medieval devotional tradition.

Thus the Church in its internal life seeks first to hear the Word of the Lord before it can seek to obey Him in all things regardless.

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Reviews of Books

The English Bible. By F. F. BRUCE. Oxford University Press. 263 pages. \$6.95

The New English Bible, Companion to the New Testament. By A. E. HARVEY. Oxford University Press and Cambridge University Press. 850 pages. \$9.95

THESE TWO PUBLICATIONS are dated to coincide with the publication the same year of the New English Bible by the two University Presses.

The first is the new and revised edition of a history of translation published in 1961, but now extending from the earliest English versions to the New English Bible. It is a readable and not too technical account of the long history of translations into English from the first beginnings in the seventh century, including Wycliffe's and Tyndale's labors and the work of other predecessors of the King James Version and ending with the New English Bible.

The greatest proliferation of editions has been in the twentieth century. Among them are Moffatt and Goodspeed and the Revised Standard Version. All these are described so as to show their individual merits and methods illustrated by characteristic selections from their English text. Catholic and Jewish productions are included. The author's approach is scholarly and sensible. No better review of the story of the Bible in English is available.

The Companion is by a less well known scholar. It is intended to help the ordinary reader of the New Testament. "The Companion is designed to be read section by section alongside the New Testament itself." While it is based on the text of the New English Bible, it can, I think, be used as well alongside of any modern Bible translation. The author has skillfully selected for discussion the features of the text that either challenge the reader to reflection or should do so. Part of the service is merely filling in the background of the passage from what is otherwise known of the ancient world. Much of it is directed to helping the modern reader understand what the author is trying to say to his first readers, both of whom lived in a thought world that we today do not share and scarcely suspect.

The Companion differs from a typical commentary that usually attempts to explain word by word the early text.

It is not cluttered up with references to other literature. Only extended use will show how satisfactory such a book can be. The concept is an intelligent one. A sampling of the book indicates that the purpose is fulfilled satisfactorily. Even if it omits a question that the reader thinks of, my experience is that commentaries often fail in the same way. The Companion elsewhere commends itself by admitting that some questions cannot be answered. Whether a similar volume on the Old Testament is in preparation we are not told. This one is bulky enough.

HENRY J. CADBURY

A Patch of White. By ARUN GANDHI. Thacker & Co. Ltd., Bombay, India. 191 pages. \$5

WHEN MOHANDAS K. GANDHI returned from South Africa in 1914 to his native India, he left behind three major monuments to his years in the Union—the Natal Indian Congress, which he had brought to life; Phoenix Settlement, his first ashram and the birthplace of satyagraha; and Indian Opinion, a weekly newspaper he founded in 1904. Loyal friends kept Indian Opinion going for a few months after his departure, but it soon became clear that the paper needed a more personal touch. Gandhi dispatched his second son, Manilal, to manage both the Settlement and the paper. Manilal often felt himself an exile from his family and from India, but he carried on for many years and became an advocate of nonviolence in his own right. It was he, and not his famous father, who saw the need to organize a joint nonviolent effort with the Africans and other oppressed people, a campaign he carried out with some success in 1952.

Now, Arun Gandhi, Manilal's son, reared in South Africa, has written a book about that country today. He briefly outlines the history of apartheid and details many of the injustices and brutalities visited upon all people of color. Returning to South Africa from England with a new bride, he saw afresh the indignities of the color bar to which he had had to submit all his life. His book burns with the righteous indignation of that fresh vision.

Arun Gandhi has chosen to write a factual account of apartheid. He refers occasionally to the Indian experience, but only briefly and only to document

his indictment of the Nationalists. The book makes a good review of the situation in South Africa for those not familiar with the country. It will interest students of Gandhi and apartheid.

MARGARET HOPE BACON

Beyond My Catnip Garden. By ALICE MACKENZIE SWAIM. The Golden Quill Press, Franconia, New Hampshire. 86 pages. \$4.00

ALICE MACKENZIE SWAIM tells of her intricate inner feelings (as in "Through the Torn Edge of Time" and "A Lost Door"), and sometimes a reader exclaims, "What subtle and complicated thoughts this complicated poet must think!" In many of these poems, she is concerned with her own reaching for an elusive concept or understanding.

Sometimes she writes of everyday experiences, as in "Outside the City Hall" and "Grass" and "Rainy Night in the City."

Her topical poetry tells of a sensible outlook on the passing scene. She sees today's rioters as not much different from those of any other era. There is, too, an admonition that speaks to the sometime condition of Friends in her "Memoried Shackles." We must keep our protests up to date. "You" now applies to both singular and plural, to both rich and poor; the clothing of the humble man now comes in elegant patterns, mass-produced for mail-order stores; taking the trouble to order a plain gray may be a form of ostentation.

If we are not to be shackled by our past rebellions, we must ever search for new applications, to today's wrongs and slights, of our perception of God's will. Pacifists will appreciate her "Young Soldiers' Honor Guard," "The Clash Is Deafening," and "Color It Red." Discouraged activists among Friends will easily share her feeling in "The Sign Carriers."

FRANCIS W. HOLMES

Life and Death. By HERBERT S. ZIM and SONIA BLEEKER. William Morrow and Company. 63 pages. \$3.50

IT IS BETTER to make some effort toward a desirable goal than to do nothing at all. Death is the rule where there is life, and among the numerous treatises that have resulted from our human preoccupation with death, relatively few are designed for children. This book may well prove helpful to children whose parents can present only emotional responses to occurrence of death in the near family.

The book describes the processes of

embalming, burial ceremonies, caskets, burial vaults, cemeteries, and other practices by which we try to gloss over the shock of loss of life of any of our companions on this earth's voyage through space.

People who believe God showed his power in the resurrections of Jesus and Lazarus will not care for the limitation, "No one who is really dead can be made to live again." As to why living things apparently all must die, the authors say, "There is no good answer."

The anthropologist proves her professional worth in the final pages of the book, wherein are described the various practices of many different cultures and peoples in the ceremonial disposal of the dead.

FRANCIS W. HOLMES

Out of the Mainstream. By PHILIP KINGSLAND CROWE. Charles Scribner's Sons, New York. 212 pages. \$7.95

THE UNITED STATES AMBASSADOR to Norway tells of his fishing adventures in New Brunswick, Newfoundland, Norway, Iceland, New Zealand, Scotland, Ireland, and many other places.

Out of the Mainstream should give pleasure to fishermen, travelers, naturalists, and conservationists. As director of the World Wildlife Fund, Philip Crowe pleads for the conservation of the world's salmon and trout, which are threatened by pollution, dams, and uncontrolled commercial enterprises: "It is up to the world's anglers to support the conservation agencies . . . to do everything they can to save the streams and lakes from the ever-growing risk of pollution."



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IN AND OUT OF TOWN

by R. C. Smith
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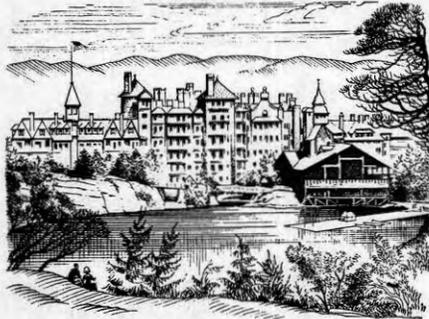
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Letters to the Editor

Two Americas and Negotiation

NEGOTIATION is not a useful word as we seek "to break the confines that separate black and white America and that threatens to split the country apart."

Whitney Young does not speak for the masses of black Americans who have endured the cruelty, neglect, and ostracism of white America for more than three hundred and fifty years.

The protest of black America is an act of survival—to live as men. If indeed "we need each other," the old slave-master alignment cannot continue to exist: Black America clamors for identity, self-respect, the power to manage its own affairs—economic, social, and political power. These things are not negotiable. They are the rights that belong to every American citizen.

BARRINGTON DUNBAR
New York

The Free Market and Prosperity

AS TO "A Possible Cause of American Aggression," by Clifford Neal Smith (Friends Journal, October 1): Human wants are insatiable. There is no limit to the amount of work to be done and to the number of job opportunities. If wages were determined by the law of supply and demand in the free market, without government or union intervention, there would be jobs for all. In some instances, wages might be lower, but the cost of goods and services would be lower in proportion, and the standard of living would rise. Government intervention and union pressures limit the number of jobs.

Under a free market system, every man could work as hard as he wished. The more we work, the more human wants can be satisfied. Government, union, and sometimes management intervention destroy the flexibility of the free market and prevent the adjustments that would preserve balance and give everyone a job all the time.

As a remedy for unemployment, Clifford Smith suggests two possibilities: A rigid economy, in which government would fix prices and wages and assign jobs; and wars of aggression. Few people would be happy under the slavery of the first, and no one in my acquaintance wants the second.

Wars are caused by government intervention. If people, money, and goods were free to move at will from country

to country, no government could compel its people to fight. Early retirement and lack of apprentices are phenomena flowing from government and union intervention.

The free market without government intervention would result in vastly increased production and distribution to all in proportion to their willingness to work. If business were not taxed so heavily, it has been truthfully said that private charity could carry the burden of the ill, the old, and the unfortunate as easily as an elephant carries flies on its back.

HOWARD E. KERSHNER
Los Angeles, California

Culture in China

IN A REVIEW of I. C. Ojha's book, *Chinese Foreign Policy In An Age Of Transition* (November 15), the reviewer quotes I. C. Ojha as saying that there is in Communist China today a "cultural despair," exhibiting an "agonized recognition by a people that their traditional culture has become irrelevant and impotent in a changed world of Western technology and power."

The reviewer passes no judgment on this observation, but I regard it as highly misleading. As a matter of fact, Communist China has built up great libraries to preserve her ancient written culture and has spent many millions of dollars on archaeological excavations and for the preservation of her works of art in great museums. As our librarians and art custodians well know, these treasures cannot be imported from Communist China today.

If the people are in "despair" about their culture and feel it to be "irrelevant," why does their government want to preserve it? Their officials could not—even if they wanted to—take these values from the people, values inherited for three thousand years from Confucianism, Buddhism, and Taoism. These ideas are deeply imbedded in the words they speak and write; in their vast ancient literature; and in their plays, proverbs, and poetry. Would we in the West fall into "despair" if some alien economic and technological system attempted to take away from us the values we absorbed, over a period of twenty-five centuries, from Greece, Rome, and Palestine?

ARTHUR W. HUMMEL
Sandy Spring, Maryland

Shock

DOROTHEA BLOM ("The Artist Who Shocks Us," *Friends Journal*, November 1) does not speak of what transformation waits for us when the shocking has become commonplace.

Recently, I noticed Picasso's *Guernica* for the first time. I had read much about it—about the multiplication of sketches produced to exorcise the terrible spirit of the war. Upon seeing the painting, however, I felt nothing. The twisted, screaming figures and horrible mythic symbols could as well have come from some current painting of nearly idyllic intent, and they had no power over me.

In response to the idea that the United States would be so shocked by the atom bomb that after Hiroshima and Nagasaki Americans would find themselves shocked out of warmaking forever, Gandhi compared it to the temporary abstinence of a glutton, who will return to his excess as soon as he stops vomiting.

Which is redeeming shock, and which merely acclimatizes?

GUNDA KORSTS
Madison, Wisconsin

Drawing Lines

WANT TO MAKE a lot of Friends awfully angry awfully fast? Try what I tried: Get on a Friends General Conference task force and argue that there is no practical nor theological basis for regarding silence as sacrosanct, or for thinking of all Meetings as being either programed or else silent.

FGC would like to be an umbrella over all silent-Meeting Friends. Only, there are official "silent" Meetings in which only one Friend has a concern in this ministry and always speaks. There are official "pastoral" Meetings, in which the pastor does not necessarily speak, and part or all of the worship is on the basis of silence. There are programed Meetings without pastors. And, especially among the rural Hicksite Meetings, in a great many "silent" Meetings the silence is at an early hour and is greatly abbreviated; the main emphasis is on a First-day school, which is fully programed; and most people go only to the First-day school.

I suggested that such First-day schools are the Hicksite counterpart of programed meetings, that the need for providing them with materials determines the main thrust of the FGC Religious Education Committee, and that therefore and necessarily that committee is

a Hicksite factional preserve within an organization that wants to shed its factional identity. For saying this, I got screamed at, literally.

I also suggested that if we must draw lines, the real place to draw them is around this question: Does a Meeting, or does it not, have a sense within it of a distinction between clergy and laity? I noted that if we drew lines on this basis, about three-quarters of Philadelphia Yearly Meeting would end up under the same umbrella with about half of Oregon Yearly Meeting. This time the reaction was bewilderment. But it was hostile bewilderment.

Since then I have been invited to be on another FGC task force. Once burnt, twice shy; I will not again put myself in the position of trying to speak truth to prejudice.

But let no one try to tell me that Friends are open-minded and against drawing lines, that we don't have "closed areas," which may not be discussed, or that we know how to think clearly.

R. W. TUCKER
Philadelphia

Strangers at the Door

BE THE VISITOR a seeker, a person curious about Friends, or an unknown visiting Friend—how and when is he greeted and welcomed?

If there is time before meeting, do Friends introduce themselves to him before worship begins? Is a leaflet explaining the method of worship given to visitors as they arrive? Are they welcomed and introduced? How many Friends remain and greet each with warmth?

Are the visitors invited to sign the visitors' book? Are Friends pamphlets made available?

When the visitors depart, do you know whether they felt comfortable and really welcome?

GREGG HIBBS
West Falmouth, Massachusetts

A Lost Opportunity

I AM NEITHER poet nor son of a poet, but these lines came to me while I was on a long walk. I should like to share them with other Friends.

Bumblebees cannot fly
But don't know it
And fly.
People could create peace
But don't do it
And die.

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Celebration of the Gift of Life

by Edmund P. Hillpern

I ENJOYED a Kaffee-klatzsch not long ago with a Friend who had served many years in Africa. "There is much we can learn," he said, "from the so-called underdeveloped nations. Especially in fostering deep human relationships. For example," he continued, "contrast the way the birth of a new baby is announced in our Friends Meetings with the way it is done in some African tribes.

"In a typical Meeting, the parents send to the recorder the information as to the time and place of a baby's birth and the name chosen. At the next business session, the information is duly announced and minuted, probably as the seventy-seventh item on an agenda ninety-nine items long. The clerk, while reading it, is more likely to look at the clock than at the new parents. Overseers, in a particularly generous Meeting, may send a small gift to the new arrival. Could any procedure be duller?

"Our brothers in Africa," my friend went on, "have a real lesson to teach us in a matter of this sort. They arrange, on the occasion of a birth, a special meeting—'The Festival of the Celebration of the Gift of Life.' The whole tribe is invited, and the baby is

presented to them by the parents.

"Prayers follow and music, dances, songs, and finally a delicious meal—all the visible expressions of shared closeness, love, and joy."

I decided to bring this idea as a concern to my Meeting—Morningside Heights, in New York. The plan was enthusiastically received and was carried out as soon as the proper occasion next arose.

This is the way we proceeded.

After meeting for worship, we gathered in a circle around an old oak tree on the meetinghouse grounds. We sat so close together we almost touched. The young parents and their baby girl were part of the circle. The father was "presiding clerk."

First, there was a deep silence. Then followed many moving messages. One traced this special meeting back to its African origin. The mother read a passage, "On Children," from Kalil Gibran's *The Prophet*. She continued by describing the experience of giving birth: A participation in nature and a growth of awareness of the intense reality of it and of all life. The father then spoke of his appreciation for the Meeting community and his hope that the baby would grow into its fellowship. There were other readings and spoken messages, and an instrumental group played some baroque music.

At the rise of the meeting, Friends shared a fine meal and participated in

lively discussions on a variety of subjects dear to the Quaker heart. From time to time, songs and music of guitars punctuated the talk.

It was late when we left to go home, inspired and grateful for the gift of life.

(Edmund P. Hillpern is a psychotherapist in private practice and chairman of the Committee on Counseling of New York Monthly Meeting.)

Ending the Arms Race

by Dorothy Hutchinson

FRIENDS ARE UNDERTAKING an important political action project in relation to the current Strategic Arms Limitation Talks (SALT) between the United States and the Soviet Union.

Ross Capon, Marian Fuson, and I comprised a Quaker team at a conference, "Consultation on New Perspectives on National Security: The Educational Task," sponsored by the National Council of Churches in Nashville, Tennessee, in November.

One of the tasks set for each denominational team (of which there were seven present) was to try then and there to formulate an action project related to national security and to plan strategy for carrying it out by a specified date. Most of the denominational teams—several of which represented some of the largest Protestant denominations—after conferring for many hours reported that they needed first to educate their denominations to support this type of action or establish denominational structures for legitimizing it.

We Quakers, after conferring, decided that Friends might well focus on SALT, since the success of the talks is crucial to preventing full deployment of new weapons systems such as ABM and MIRV, which may irreversibly escalate the arms race. Thus the success of SALT seems essential for all further progress toward world disarmament. Yet the United States government is being secretive about SALT and is giving little public emphasis to its importance. It seems likely that SALT may produce only minor arms control agreements.

We, therefore, felt comfortable in reporting to the plenary session that Friends could accept as a short-term goal the designation of a team of well-informed Friends to meet early in 1971 with key government people about using SALT to end the arms race. As a long-range goal, we hope to encourage all Friends to study the approach of the

United States to SALT and to press the government to make as its goal the end of the arms race. We will also involve members of other denominations, since the power of the denominations working together far exceeds that of the Quakers working alone.

The Peace Committee of Philadelphia Yearly Meeting is launching a vigorous campaign. Friends General Conference and Friends Coordinating Committee on Peace have given their encouragement.

We believe this project has political and ecumenical value. The various denominations represented at the consultation expressed interest in it and will be publishing news of its development and consummation. We believe this can help establish channels of communication and cooperation through which the great potential power of the ecumenical movement may be more fully exercised on vital international issues.

(Dorothy H. Hutchinson, formerly international chairman of Womens International League for Peace and Freedom, is a member of Abington Monthly Meeting.)

Please send your notice of change of address to Friends Journal at least three weeks in advance.

A Conspiracy to Communicate

by Margaret Reynolds

THE FLOWER CITY CONSPIRACY TRIAL began in Rochester, New York, November 16. It ended December 3. Only a few persons outside Rochester have heard about it. Occasional items in some Eastern newspapers gave no hint of the drama in the Flower City—a chamber of commerce name for Rochester.

The apparent reason for the silence was that Federal Judge Harold B. Burke refused to allow his courtroom to become a circus. The defendants admitted they deliberately broke laws by destroying draft records; they wanted a chance to explain their act as a form of nonviolent dissent.

They refused to stand in court. They said no man deserves more obeisance than another. They knew David Dellinger got six months in Chicago for calling Judge Julius J. Hoffman "Mister," but they repeatedly addressed the judge by that term. With these exceptions, the Rochester Eight spoke and behaved with quiet decorum.

Describing her experience to Abington, Pennsylvania, Friends Meeting, where Jane Meyerding is a member, Kay MacInnes, who attended the trial, said, "You come away renewed in spirit, as from a Quaker meeting."

Some say at least twenty "conspiracy" groups are active in the United States, each independent of the other. Before the Flower City Eight were the Catonsville Nine, the New York Eight, the Milwaukee Fourteen, the Boston Eight, and the D.C. Nine—all determined, as Joan Nicholson stated, "to bear witness with our lives against the spirit of death, which mocks the spirit of life and love which the Creator intends and Jesus made possible."

The defendants were:

Jane Meyerding, a young Philadelphia Quaker, Temple University student, and winner of a National Merit Scholarship.

Her father, now deceased, spent two years in prison in the Second World War for failure to obey draft laws. Jane has taken part in vigils, fasts, and nonviolent protests.

Frank Callahan, a Catholic, student in St. Joseph's College, where last year he carried a full academic load, while also working fulltime as an announcer

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- April 5 *Quaker Biographies*, Henry J. Cadbury.
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for a radio station. A winner of the
George Washington Medal from the
Freedom Foundation, Frank is a son
of an Army captain.

Wayne Bonekemper, a Rochester
draft counselor, former student in Mon-
roe Community College. Wayne refused
to answer questions and called the
trial system a farce. His draft file was
among those confiscated.

John Theodore Glick, a member of
Church of the Brethren, Huntingdon,
Pennsylvania; an Eagle Scout, winner of
scouting's God and Country Award,
member of football and wrestling teams
at Grinnell College. He turned in his
draft card in 1969. His father is presi-
dent of Keuka College.

Joseph Gilchrist, Ithaca, New York,
June graduate of Cornell; high school
honors included offers of four college
scholarships. His counselor at Cornell
was Father Dan Berrigan. The only
defendant represented by an attorney,
Joe was sentenced last June to five years
for refusing military induction, but the
sentence was reversed.

DeCoursey Squire, Rochester, at-
tended Antioch College. Her mother is
a Quaker. Her brother is in prison for
refusing to register. Her father is a
professor in the University of West
Virginia.

Joan Nicholson, of a Philadelphia
Quaker family, was arrested six times
for reading the names of war dead in
Washington. She is a former kindergar-
ten teacher. Joan did graduate work in
Vienna, Edinburgh, and Berlin and she
took part in the American Friends
Service Committee mission that sent
some medical supplies to Vietnam via
Canada.

Suzanne Williams, associated with
Friends in Mount Toby, Massachusetts,
and in Rochester, served fifteen months
in Federal prison for destroying draft
files in Boston. She and DeCoursey
Squire remained in jail throughout the
trial, refusing bail on the grounds that
it is another middleclass privilege. Her
father is a professor in the University
of Wisconsin.

The jury of six men and six women,
all white, was selected in less than an
hour. There were no challenges from
the defendants. All the jurors believed
the Vietnam War and the Selective
Service System are legal. Most of them
are employees of nearby Kodak and
Xerox. The foreman, Joe Pallazo, gave
his occupation as welder.

United States District Judge Harold
P. Burke was appointed thirty-three
years ago by President Franklin D.

Roosevelt. Nothing flustered him. His
control of the trial was never in doubt.

Assistant United States Attorney
Michael R. Wolford is young, clean-cut,
methodical. He enjoyed the friendship
and informality of the defendants, who
called him "Mike," greeted him warmly
when he entered the court, and seemed
genuinely sorry about the occasional
put-downs he suffered from Judge
Burke.

Herman Walz, a Rochester lawyer,
represented Joe Gilchrist. There were
assorted United States marshals, agents
of the Federal Bureau of Investigation,
court clerks, and a hefty prison matron.
Members of the defendants' immediate
families had seats in the spectators' sec-
tion, where about one hundred visitors
could be accommodated. Groups of
students and out-of-town supporters
waited patiently for news in the lobby
downstairs and in the street.

Each defendant was charged with six
crimes: Breaking and entering the Selec-
tive Service office, destroying Selective
Service records and files, willfully and
knowingly damaging United States
property in excess of one hundred
dollars, willfully and knowingly re-
moving Selective Service records, will-
fully and knowingly removing records
from the office of the United States
Attorney, and entering the Federal
Building with intent to commit crime.

If convicted, each defendant faced
a maximum sentence of thirty-eight
years in prison and fines of twenty
thousand dollars.

Twenty witnesses were called by the
prosecution. Policemen, FBI agents,
and government employees attested to
the damage done, identified the de-
fendants as its perpetrators, and estab-
lished the uncontested fact that the
building was government property. Into
evidence went photographs of the
ravaged offices; bags, which contained
files the defendants carried at the time
of their arrest; notes they left that ex-
plained their action was meant to pre-
vent further killing; and eleven cartons
of mutilated records.

Across the street from the Federal
Building, the Central Presbyterian
Church became headquarters for a
newly organized group, "Friends of the
Flower City Conspiracy." Its members
prepared suppers for the defendants,
their families, and friends and arranged
accommodations for out-of-town vis-
itors. David Dellinger, a peace activist,
and William Kunstler, lawyer for the
Chicago Seven, spoke at evening meet-
ings. So did Episcopal Bishop Daniel

Corrigan. The Colgate Rochester Divinity School and members of the Unitarian Church offered three performances of Daniel Berrigan's play, "The Trial of the Catonsville Nine." Daily workshops explored such topics as draft resistance, women's lib, prison reform, racism, and the clergy and social change.

In court, six of the eight defendants admitted ransacking the building. They maintained their acts were not crimes but were intended to prevent crimes. Joe Gilchrist admitted nothing. Wayne Bonekemper remained silent. The defendants did little cross-examination. In overruling Wolford the first time, Judge Burke explained that latitude must be given defendants who have no legal counsel.

One pertinent piece of cross-examination established that, although draft registrants have the legal right to inspect their complete files, there were items in Rochester files marked, "To be removed if registrant requests to see this file." Mrs. Elma Hibbard, supervisor of the city's four draft boards, saw nothing out of order about this practice, although Major Robert Keup, a Selective Service field officer, affirmed its illegality.

The Rev. Daniel Berrigan was the first witness for the defense. He detailed his role as adviser to Joe Gilchrist at Cornell and read the Sermon on the Mount into evidence as literature he had recommended to Gilchrist. Judge Burke earlier had refused to allow the entire King James Version of the Bible (the copy on which witnesses were being sworn) to be entered.

Father Berrigan denied advising students to act illegally against the Selective Service but said: "The evidence is so overwhelming that the Vietnam war is unjust that a thinking person could not but take clear actions opposing it. The first sign of a free man is his ability to live with the enslavement and death of others. Property that destroys life should be destroyed."

Joseph Gilchrist testified that his disillusionment with the government began when his mother was unjustly confined for two years in a mental hospital in Oklahoma as a result of civil rights activities. Asked by Prosecutor Wolford in cross-examination whether he regarded Selective Service laws valid, he answered, "As valid as laws protecting concentration camps in Germany."

Other witnesses for the defense included the Rev. Anthony Mullaney, a guidance counselor at St. Anselm's

College in New Hampshire, who stated, "Selective Service is the single most common cause of depression and pressure among college students." Marjorie Nelson Perisho described her work in a Quang Ngai, South Vietnam, rehabilitation center as a doctor with American Friends Service Committee. She spoke of treating prisoners beaten by South Vietnamese police. When she complained to the United States Military about a pregnant woman with several broken bones, the officers said nothing could be done since they were not allowed to interfere with South Vietnamese policies.

The Rev. Joseph Daoust, of St. Joseph's College, said he shared Frank Callahan's convictions but not his courage. Barbara Deming, a writer who traveled in North and South Vietnam in 1966, told of persons in South Vietnam who were imprisoned ten to twenty years for seeking free elections and of others who were blinded and maimed by defoliants. Scott Reynolds, a former Marine from Rochester, testified that his platoon executed fifteen unarmed boys who were suspected of being Viet Cong informers. They were twelve to fifteen years old. He called such incidents commonplace.

Esther Meyerding was the only witness for her daughter, Jane. She explained the implications of the Quaker tenets that all life is sacred, that no one can control another, and that everyone answers directly to God for his actions. She said Quakers counsel allegiance to the state except when it comes in conflict with the law of God.

In their summations to the jury, the defendants continued to emphasize *why*.

"We, the people, control the government," said Jane Meyerding, "but we haven't taken responsibility. We can't escape this, and I'm sorry, but I don't think you can escape it."

"The killing has to stop," said Joe Gilchrist. "If not you, who? If not now, when?"

Frank Callahan gave a moving description of the scene in the novel, *Slaughterhouse Five*, where a war movie is run backwards: Wounds heal, earth falls back into place, bombs return to the planes above, the planes return to their bases, bases are dismantled, and the planes return to the factories and are, in turn, dismantled. Finally, minerals from which the weapons were made are returned to the earth, and the workers and warriors return home.

"The personal beliefs of these defendants are not very pertinent to this

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case," said the prosecutor. "Society cannot allow each member to obey those laws he wishes to obey and violate those laws he deems necessary to violate as a matter of conscience."

The judge cautioned the jury that whims and hunches do not constitute "reasonable doubt." He also pointed out that aiding and abetting in the commission of crime indicates guilt. He carefully went over the indictments and the evidence.

The jury stayed out six and a half hours.

Outside in the darkening street, Bishop Corrigan passed sacramental bread and wine among the supporters who could not get into the Federal Building. Carols were sung and candles lighted for the imprisoned defendants to see from their cells on the third floor.

"Our brothers and sisters stand trial for all of us," the Bishop said, "but we stand with them. We share the judgment whatever it is."

When the jury came back in, the courtroom was hushed. Foreman Palazzo pronounced the verdict forty-eight times: "Guilty with a recommendation of leniency." He later explained: "I said it over and over to get the message across. I hope none of them gets more than a year. There were better ways of making their point, but they are young and Quaker and have beliefs far different than anyone else can imagine."

Joseph R. Alessi was among the four jurors who openly wept as the verdicts were read. "My life has been very changed," he said later.

When Judge Burke dismissed the jury, Suzanne Williams thanked the jurors for listening, and Ted Glick invited them to come to the sentencing next day. None came.

On December 2, the sentences were read: Glick and Gilchrist, eighteen months; Nicholson, Bonekemper, Williams, and Squire, fifteen months; Meyerding and Callahan, twelve months. Judge Burke stipulated that the time be served in separate prisons. Each prisoner will be eligible for parole after serving one-third of the sentence.

When the judge finished, Carolyn Micklem, a Rochester Quaker, rose from the audience and said, "We ask that you sentence us all, because we all claim responsibility." The spectators sang "Carry It On," and flashed the V-sign as the defendants were led from the room by United States marshals.

Judge Burke told reporters afterward that his greatest difficulty was to protect the rights of defendants without counsel. "Some judges," he noted, "are supersensitive about their authority being defied. I was not going to let it become an issue. These defendants were not defiant. I've never had defendants like this before. I hope I don't have another trial like this soon!"

Since there is only one federal prison for women, all the female defendants are in that institution at Alderson, West Virginia, except Jane Meyerding, who, because of her youth and because she has no prior convictions, was sent to a minimum security state institution in Niantic, Connecticut. The men are scattered: Gilchrist in Michigan; Glick, Kentucky; Bonekemper, West Virginia; and Callahan, Pennsylvania.

Who won? Who lost? "I don't think in terms of the wins or losses," said Michael Wolford. "I was doing my job as an Assistant United States Attorney to present the government's case to the jury."

Other questions linger. One from Herman Walz: "Did they act like criminals, or were they trying to say something to America?"

Even harder are the questions of Joe Gilchrist: "If not you, who? If not now, when?"

(Margaret Reynolds is development secretary of Abington Friends School. She was an editorial assistant for Holiday Magazine and later associate editor of two weeklies published on Long Island. She enjoys travel, literature, movies, and "tilting the windmills of racism and militarism.")

World Colleges and Universities

AT THE ORGANIZATIONAL meeting of the Association of World Colleges and Universities held in Racine, Wisconsin, George L. Nicklin, of Garden City, New York, member of Westbury Meeting, was elected treasurer of the association.

The association seeks to provide means for intercommunication and cooperation among colleges, universities, and post-secondary educational institutions that are concerned primarily with working toward a global view in education. Further to provide exchange among teachers, resource persons, and students, individual memberships are available to persons with a commitment to world understanding through education. Friends World College is one of the charter members and has furnished the organizing force. Temporary headquarters of the association is Westbury, New York.

A Look at Ireland

by **Jeanne Colquhoun Rockwell-Noonan**

AH, THE AMERICANS! They have all the answers!" My neighbor during a ten months' residence in Belfast winked and grinned. Our recent reunion in the strife-torn city was as warm and cordial as if we still lived, as once we did, a block apart "up the Crumlin road."

"Things have been bad in the headlines," I ventured, remembering the twelve dead even before the Orange observances of 1970 and the rows of burned-out streets I had passed to reach our old neighborhood.

"Sure, they've never been good, as long as the troops and the English are here, but not to worry, you Americans will tell us what to do!" His wry smile was still friendly, and it broadened even further when my fact-finding trip was explained as just that, with no thought of offering "easy" solutions.

"Then I'll tell you something amusing. We had a customer in the shop the other day. From California, she was. With a tape recorder. She was going to Protestant families (behind the Union Jack bunting) on the Shank-hill road and getting them to tell their side of the story. Then she was going to go over to the other side, to Divis Street and the Falls Road, to ask the Catholic people there why they regarded Protestants as they traditionally do!"

"Ah, she'd be better carrying a white flag or wearing chain mail for the love of God," another friend joined in. "Maybe she hadn't studied history. Imagine thinking to solve the problems we've had with invaders for seven hundred years, in the course of an afternoon!"

We joined in the general chuckle, but in my further conversations the length and breadth of Ireland, I learned that Irish people do not relish glib advice in "solving" the division that plagues them as a people. There are historic reasons why the six predominantly Protestant counties now comprise the British province of Northern Ireland, under the Crown, and the twenty-six counties in the South, predominantly Catholic, constitute the Republic of Ireland.

Many Irish, in talking of this, likened the partition to that of Vietnam and were vehemently censorious of the American role there.

The Irish Republic came into existence in 1948, when the Irish Free State

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placed itself outside the British Commonwealth. The Free State was formed after the signing of the Anglo-Irish treaty of 1921 and the civil war between pro- and anti-treaty forces.

The debates I heard in the Dail (the parliament of the Republic in Dublin) made it clear to me that there is in Ireland a strong movement among the young and middle-aged for middle-of-the-road, nonaggressive, more secular politics but that there is an almost equally strong move to arm insurgent groups in order to harass and eventually route out British troops in the north. Guerrilla tactics are used, and this has polarized some Northern residents, either into the armed militants led by the Reverend Ian Paisley and his supporters, or into social-democratic-labor coalitions aimed at the eventual constitutional overthrow of both the English and the landed gentry Unionist politicians who have run the area known as Ulster for the past fifty years.

A significant silent majority comprise two groups in the north. They are those whose jobs depend on the economic tie with Britain and oppose any break with England and those who would not object to a united Ireland, provided the move is done nonviolently and constitutionally and if economic, educational, and social welfare programs (believed to be less objective and well-funded in the South) were raised to British standards.

Coupled with this is their insistence on guarantees that their Protestant traditions and heritage be protected. Economics is a root cause, and one of the knotty problems is the financial grants given in the North to both Catholic and Protestant schools. A study published in the South baldly stated that segregated schools there taught divisiveness; informed sources



Photograph by Jeanne Colquhoun Rockwell-Noonan

The round tower and cathedral in Ardmore, County Waterford

in the North have come up with the same findings as to schools in the six counties.

The Northern Friends Peace Board advocates that the idea of shared education should be explored.

Tentative moves toward educational reform with less clerical control, "mixed" pupils and staff, and more involvement of parents and pupils in planning are being made.

I had hoped to call at Newtown Friends School in Waterford in the Republic and at Friends School in Lisburn, eight miles from Belfast, Northern Ireland, but attendance at the extended sessions of the Dail prevented my arrival before both schools closed for vacation.

Warm welcomes were extended by Dublin Friends and by Edmund and Maxine Lamb, who had driven into central Dublin Meeting in Eustace Street from their farm. The timeless peace of the beautiful Liffey River flowing nearby was a reminder of the equally timely and urgent concern voiced at First-day meeting for the swift means of building a workable solution toward peace in all of Ireland. Four First-days later, the gathered silence of Belfast Meeting on Frederick Street gave me courage to believe that the burned-out rows of houses in adjacent blocks, in the heart of the city, were not the last word in Ireland's long travail.

Mrs. Robert Emerson, Grange Meeting, County Tyrone, Northern Ireland, helped to underscore the long, long history of Friends in Ireland.

My midweek visit to historic Grange Meeting was quite unexpected, since I

merely chanced to see a sign on a new motorway four miles north of Dungannon. About a mile east of the main road, on a beautiful rise of ground, amid a grove of ancient trees, are the ivy-covered Meeting buildings, of which the oldest part was built in 1756.

Mrs. Emerson lives with her family in a farm across the way, and she was kind enough to escort me around.

Records for Grange Meeting date the activities of Friends in the area for more than three hundred years, when farmers and settlers in the region minuted their sufferings in fines and prison sentences and in measures to alleviate them, following the Rebellion of 1641.

This bloody armed strife was associated with the Civil War in England and Scotland; it continued "until the last castle surrendered in nearby County Cavan," according to the booklet compiled by George R. Chapman for the tercentenary year.

One has only to reflect on the present pastoral peace and plenty to understand the hard work that has gone into the beautiful rolling hill farms in the Grange area. This dedicated group of "outpost Friends," as they call themselves, are thinking of today's needs, for part of their historical observance at the time of their tercentenary was the building of a fine brick bungalow, adjacent to the Meeting grounds, a retirement residence for a Friend who had been engaged in home or foreign mission work.

Friends in Belfast helped in flood relief and earlier aided in financing and staffing a summer play center in the Ballymurphy Housing Project.

So life goes on in Ireland. Newspapers and television and the ubiquitous transistor radio have opened up the whole world to otherwise isolated hamlets and townlands. Ecology is debated in village store and country house.

Young people in both town and city sport beards, love beads, and backpacks. Like the young in America, they are vitally concerned about the brotherhood of all man and womankind, regardless of religion. The mysterious Celtic mist, like the jet trails that transiently drift in the blue sky above the wild reaches of the great Shannon estuary, is being dispelled from the Island that will always be the homeland to Irish people everywhere.

(Jeanne Colquhoun Rockwell-Noonan, a member of Ann Arbor Monthly Meeting, Michigan, is a free-lance writer.)

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MEETING ANNOUNCEMENTS

Meetings that wish to be listed are encouraged to send in to Friends Journal the place and time of meetings for worship, First-day School, and so on. The charge is 35 cents a line per insertion.

Argentina

BUENOS AIRES—Worship and Monthly Meeting one Saturday each month in suburbs, Vicente Lopez. Conventor: Hedwig Kantor. Phone 791-5880 (Buenos Aires).

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 408 S. Humphreys near campus. Mary Campbell, Clerk, 310 E. Cherry Ave. 774-4298.

PHOENIX—Sundays: 9:45 a.m., adult study; 11 a.m., meeting for worship and First-day School, 1702 E. Glendale Avenue, 85020. Chester W. Emmons, Clerk, 9639 N. 17th Street, Phoenix.

TUCSON—Friends Meeting, 129 N. Warren: Sunday School, 10 a.m.; worship (semi-programmed) 11 a.m. Clerk, Harry Prevo, 297-0394.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street, Worship, 10:00 a.m.,

Barbara Fritts, Clerk, 5703 N. Lady Lane, 887-7291.

California

BERKELEY—Unprogrammed meeting. First-days 11 a.m., 2151 Vine St., 843-9725.

CLAREMONT—Meeting for worship 9:30 a.m. Discussion 11:00 a.m. Classes for children. Clerk: Martha Dart, 421 West 8th Street, Claremont 91711.

COSTA MESA—Orange County Friends Meeting. Rancho Mesa Pre-school, 15th and Orange. Meeting for worship, 10:30 a.m. Call 548-8082 or 833-0261.

FRESNO—Meetings second, third, and fourth Sundays, 10 a.m. 847 Waterman Avenue. Phone 264-2919.

HAYWARD—Unprogrammed meeting 11 a.m. First-days. Clerk 582-9632.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 296-2264 or 454-7459.

LONG BEACH—Marloma Meeting and Sunday School, 11 a.m., 222 Olive. 424-5735.

LOS ANGELES—Meeting, 11 a.m. 4167 So. Normandie. Visitors call AX 5-0262.

MARIN—Worship 10 a.m., Mill Valley Community Church Annex, Olive and Lovell, 924-2777.

MONTEREY PENINSULA—Friends Meeting for worship, Sundays, 10:30 a.m., 1057 Mescal Ave., Seaside. Call 394-9991 or 375-1776.

PALO ALTO—Meeting for worship, 11 a.m., First-day classes for children, 11:15, 957 Colorado.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 10:30 a.m.

REDLANDS—Meeting and First-day School, 10 a.m., 114 W. Vine. Clerk: 792-9218.

SACRAMENTO—2620 21st St. Meeting for worship Sunday, 10 a.m.; discussion 11 a.m. Clerk: 455-6251.

SAN FERNANDO—Unprogrammed worship, 11 a.m. 15056 Bledsoe St. EM 7-5288.

SAN FRANCISCO—Meeting for worship, First-days, 10 a.m. 2160 Lake Street, 752-7440.

SAN JOSE—Meeting, 11 a.m.; children's and adults' classes, 10 a.m.; 1041 Morse Street.

SANTA BARBARA—800 Santa Barbara St., (Neighborhood House), 10 a.m. Enter from De La Guerra. Go to extreme rear.

SANTA CRUZ—Meeting for worship, Sundays, 10:30 a.m. Discussion at 11:30 a.m., 303 Walnut St.

SANTA MONICA—First-day School at 10, meeting at 11. 1440 Harvard St. Call 451-3865.

VISTA—Palomar Worship Group, 10 a.m., 720 Alta Vista Drive. Call 724-4966 or 728-2666.

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WESTWOOD (West Los Angeles)—Meeting 11 a.m., University Y.W.C.A., 574 Hilgard (across from U.C.L.A. bus stop). 472-7950.

WHITTIER—12817 E. Hadley Street (YMCA). Meeting, 10 a.m.; discussion, 11 a.m.

Canada

HALIFAX—Nova Scotia. Visitors welcome. Enquire Clerk, John Osborne, 18 Harbour Drive, Dartmouth, 469-8985. In Yarmouth, call Jean Morse.

Colorado

BOULDER—Meeting for worship, 10 a.m.; First-day School, 11 a.m. Margaret Ostrow, 443-0594.

DENVER—Mountain View Friends Meeting, worship 10 to 11 a.m., Adult Forum 11 to 12, 2280 South Columbine Street. Phone 722-4125.

Connecticut

HARTFORD—Meeting and First-day School, 10 a.m., discussion 11 a.m., 144 South Quaker Lane, West Hartford. Phone 232-3631.

NEW HAVEN—Meeting, 9:45 a.m. Conn. Hall, Yale Old Campus. Phone 776-5584.

NEW LONDON—Mitchell College Library, Pequot Ave. Meeting for worship at 10 a.m., discussion 11 a.m. Clerk, Hobart Mitchell, RFD 1, Norwich 06360. Phone 889-1924.

NEW MILFORD—HOUSATONIC MEETING: Worship 11 a.m. Route 7 at Lanesville Road.

STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Peter Bentley, 4 Cat Rock Road, Cos Cob, Connecticut. Telephone: 203-TO 9-5545.

STORRS—Meeting for worship, 10:45, corner North Eagleville and Hunting Lodge Roads. 429-4459.

WATERTOWN—Meeting 9:30 a.m., Watertown Library, 470 Main Street. Phone 274-8598.

WILTON—First-day School, 10:30. Meeting for worship, 11:00 a.m., 317 New Canaan Road, Wilton, Conn. Phone 966-3040. Margaret Pickett, Clerk. Phone 259-9451.

Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day School 10:45 a.m.

CENTERVILLE—Center Meeting, one mile east of Route 52 at southern edge of town on Center Meeting Road. Meeting, First-day, 11 a.m.

HOCKESSIN—North of road from Yorklyn, at crossroad. Meeting for worship, 10:30 a.m., First-day School, 11:10 a.m.

NEWARK—Meeting at Wesley Foundation, 192 S. College Ave., 10 a.m.

ODESSA—Meeting for worship, 11:00 a.m.

WILMINGTON—Meeting for worship at Fourth and West Sts., 11:00 a.m.; at 101 School Rd., 9:15 a.m.

District of Columbia

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m.; adult discussion and alternate activity, 10 a.m. - 11 a.m.; babysitting, 10 a.m. - 12 noon; First-day School, 11 a.m. - 12:30 p.m. 2111 Florida Ave. N.W., near Connecticut Ave.

WASHINGTON—Sidwell Friends Library—Meeting, Sunday, 11:00, during school year, 3825 Wisconsin Avenue, N.W.

Florida

CLEARWATER—Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone 733-9315.

DAYTONA BEACH—Sunday, 10:30 a.m. 201 San Juan Avenue. Phone 253-8890.

GAINESVILLE—1921 N.W. 2nd Ave. Meeting and First-day School, 11 a.m.

JACKSONVILLE—Meeting 10 a.m., Y.W.C.A. Phone contact 389-4345.



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MIAMI-CORAL GABLES—Meeting 10 a.m. 1185 Sunset Rd., Clerk: 261-3950, AFSC Peace Center: 443-9836.

ORLANDO-WINTER PARK—Meeting, 10:30 a.m., 316 E. Marks St., Orlando. Phone 241-6301.

PALM BEACH—Meeting, 10:30 a.m., 823 North A St., Lake Worth. Phone 585-8060.

SARASOTA—Meeting, 11 a.m., College Hall, New College campus. First-day School and adult discussion, 10 a.m. Phone 955-3293.

ST. PETERSBURG—Meeting 11 a.m. 130 19th Avenue, S. E.

Georgia

ATLANTA—Meeting for worship and First-day School, 10 a.m., 1384 Fairview Road N.E., Atlanta 30306. Tom Kenworthy, Clerk. Phone 288-1490. Quaker House. Telephone 373-7986.

AUGUSTA—Meeting for worship and First-day School, 10 a.m., 340 Telfair Street. Lester Bowles, Clerk. Phone 733-4220.

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:30. Hymn sing; 9:45. Worship; 11, Adult Study Group. Babysitting, 10 to 10:45. Phone: 988-2714.

Illinois

CHICAGO—57th Street. Worship, 11 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. Phone: BU 8-3066.

CHICAGO—Chicago Monthly Meeting, 10749 S. Artesian. HI 5-8949 or BE 3-2715. Worship 11 a.m.

CHICAGO—Northside (unprogramed). Worship 10 a.m. For information and meeting location, phone 477-5660 or 327-6398.

DECATUR—Worship, 10 a.m. Phone Mrs. Charles Wright, 877-2914, for meeting location.

DOWNERS GROVE—(west suburban Chicago)—Worship and First-day School 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone 968-3861 or 665-0864.

EVANSTON—1010 Greenleaf, UN 4-8511. Worship on First-day, 10 a.m.

LAKE FOREST—Worship 10 a.m. at Meeting House. West Old Elm Road and Ridge Road. Mail address Box 95, Lake Forest, Ill. 60045. Phone area 312, 234-0366.

PEORIA-GALESBURG—Unprogramed meeting 10 a.m. in Galesburg. Phone 343-7097 or 245-2959 for location.

QUINCY—Unprogramed meeting, 10:30 a.m. Phone 223-3902 or 222-6704 for location.

ROCKFORD—Rock Valley Meeting. Classes and Adult Discussion 10:15 a.m. Worship 11:15 a.m. Booker T. Washington Center, 524 Kent St. Phone 964-0716.

URBANA—CHAMPAIGN—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone 344-6510 or 367-0951.

Indiana

BLOOMINGTON—Meeting for worship 10:30 a.m. Moores Pike at Smith Road. Clerk, Norris Wentworth. Phone 336-3003.

INDIANAPOLIS—Lanthon Meeting and Sugar Grove Unprogramed worship, 10 a.m. Sugar Grove Meeting House. Willard Heiss, 257-1081 or Albert Maxwell, 839-4649.

WEST LAFAYETTE—Meeting for worship 10 a.m. 176 E. Stadium Avenue. Clerk, Elwood F. Reber. Phone 743-1189.

Iowa

DES MOINES—Meeting for worship, 10 a.m., classes. 11 a.m. Meeting House, 4211 Grand Ave. Phone 274-0453.

WEST BRANCH—Scattergood School. Worship, 10:30 a.m. Phone 319-643-5636.

Kansas

WICHITA—University Friends Meeting, 1840 University Avenue. Semi-Programmed Meeting for Worship 8:30 a.m., First-day School 9:45 a.m., Programed Meeting for Worship 11 a.m. Richard P. Newby and David W. Bills, Ministers. Phone 262-0471.

Kentucky

BEREA—Meeting for worship, 1:30 p.m., Sunday, Woods-Penniman Parlor, Berea College Campus. Telephone: 986-8205.

LEXINGTON—Unprogramed meeting. For time and place call 266-2653.

LOUISVILLE—Adult First-day School 9:30 a.m. Meeting for worship 10:30 a.m. Children's classes 11:00 a.m. 3050 Bon Air Avenue. 40205. Phone 454-6812.

Louisiana

BATON ROUGE—Worship, 10 a.m., Wesley Foundation, 333 E. Chimes St. Clerk: Stuart Gilmore; telephone 766-4704.

NEW ORLEANS—Meeting each Sunday, 10 a.m., in Friends' homes. For information, telephone UN 1-8022 or 891-2584.

Maine

DAMARISCOTTA—(unprogramed) Public Library, Route 1, Worship 10 a.m.

EAST VASSALBORO—(programed) Paul Cates, pastor. Worship, 9 a.m.

MID-COAST AREA—Regular meetings for worship. For information telephone 882-7107 (Wiscasset) or 236-3064 (Camden).

NORTH FAIRFIELD—(programed) Lelia Taylor, pastor. Worship, 10:30 a.m.

ORONO—(unprogramed) Coe Lounge, Memorial Union. Worship, 10 a.m.

SOUTH CHINA—(programed) David van Strein, pastor. Worship, 10:30 a.m.

WINTHROP CENTER—(programed) Paul Cates, pastor. Worship, 11 a.m.

Maryland

ADELPHI—Near University of Maryland, 2303 Metzert Road. First-day School 11 a.m., worship 10 a.m. George Bliss, Clerk. Phone 277-5138.

ANNAPOLIS—Worship 11 a.m., at Y.W.C.A., on State Circle. Phone 267-8415 or 268-2469.

BALTIMORE—Worship 11 a.m.; classes, 9:45. Stony Run 5116 N. Charles St. ID 5-3773, Homewood 3107 N. Charles St. 235-4438.

BETHESDA—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes and worship 10:30 a.m. Phone 332-1156.

EASTON—Third Haven Meeting and First-day School, 11 a.m., South Washington St.

SANDY SPRING—Meeting House Rd., at Rt. 108. Classes 10:30 a.m.; worship 9:30 a.m.-10:20 a.m. and 11:00 a.m.-11:45 a.m.

UNION BRIDGE—PIPE CREEK MEETING (near)—Worship, 11 a.m.

Massachusetts

ACTON—Meeting for worship and First-day School, Sunday, 10:00 a.m., Women's Club, Main Street. Patricia Lyon, clerk, (617) 897-4668.

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship and First-day School 10:30. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 549-0287.

BOSTON — VILLAGE STREET MEETING, 48 Dwight Street. Worship and Fellowship Hour—First-day 3:45 p.m.

CAMBRIDGE—5 Longfellow Park (near Harvard Square, just off Brattle Street). Two meetings for worship each First-day, 9:30 a.m. and 11 a.m. Telephone 876-6883.

LAWRENCE—45 Avon St., Bible School, 10 a.m., worship 11 a.m., Monthly Meeting first Wednesday 7:30 p.m. Clerk, Mrs. Ruth Mellor, 189 Hampshire St., Methuen, Mass. Phone 682-4677.

SOUTH YARMOUTH, CAPE COD—North Main St. Worship and First-day School, 10 a.m. Phone 432-1131.

SPRINGFIELD—Meeting for worship 10:30, Council of Churches Building, 152 Sumner Avenue. Phone: 567-0490.

WELLESLEY—Meeting for worship and Sunday School, 10:30 a.m., at 26 Benvenue Street. Phone 235-9782.

WEST FALMOUTH, CAPE COD—Rt. 28 A, meeting for worship, Sunday 11 a.m.

WESTPORT—Meeting, Sunday, 10:45 a.m. Central Village: Clerk, J. K. Stewart Kirkaldy. Phone 636-4711.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

Michigan

ANN ARBOR—Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Clerk, Mabel Hamm, 2122 Geddes Avenue. Phone: 663-5897.

DETROIT—Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. Clerk, William Kirk, 16790 Stanmoor, Livonia, Michigan, 48154.

DETROIT—Meeting, Sunday, 11 a.m., at Friends School in Detroit, 1100 St. Aubin Blvd. Phone 962-6722.

EAST LANSING—Meeting for worship and First-day school Sunday at 3:00 p.m. All Saints Church library, 800 Abbot Road. Call ED 7-0241.

GRAND RAPIDS—Friends Meeting for worship. First-days 10 a.m. For particulars call (616) 363-2043 or (616) 868-6667.

KALAMAZOO—Meeting for worship, 10 a.m.; discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day School 10 a.m., Programmed meeting 11 a.m., W. 44th Street and York Ave. So. Phone 926-6159 or 332-5610.

ST. PAUL—Twin Cities Friends Meeting, unprogrammed worship, 10:15 a.m., Friends House, 295 Summit Ave., St. Paul. Call 222-3350.

Missouri

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:00 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m. Phone PA 1-0915.

Nebraska

LINCOLN—3319 S. 46th. Phone 488-4178. Worship, 10 a.m.; Sunday Schools, 10:45.

Nevada

LAS VEGAS—Unprogrammed meeting for worship, 10:30 a.m., 3451 Middlebury Avenue, Phone 737-7040.

RENO—Meeting for worship 11 a.m., First-day School and discussion 10 a.m., 1029 N. Virginia Street. Telephone 322-3013. Mail address. P.O. Box 602, Reno 89504

New Hampshire

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Road. Phone 643-4138.

MONADNOCK—Worship 10:45 a.m., Library Hall, Peterborough (Box 301). Enter off parking lot. Visitors welcome.

New Jersey

ATLANTIC CITY—Meeting for worship, 11 a.m.; First-day School, 10:30 a.m., South Carolina and Pacific Avenues.

CROPWELL—Old Marlton Pike, one mile west of Marlton. Meeting for worship, 10:45 a.m. (Except first First-day).

CROSSWICKS—Meeting and First-day School, 10 a.m.

DOVER—First-day School, 10:45 a.m.; worship 11:15 a.m. Quaker Church Rd., just off Rt. 10.

GREENWICH—Friends meeting in historic Greenwich, six miles from Bridgeton. First-day School 10:30 a.m., meeting for worship 11:30 a.m. Visitors welcome.

HADDONFIELD—Friends Ave. Lake St. Meeting for worship 10 a.m. Nursery care. Special First-day school programs and/or social following worship, from October to June. Phone 428-6242 or 429-9186.

MANASQUAN—First-day School 10 a.m., meeting, 11:15 a.m., Route 35 at Manasquan Circle.

MEDFORD—Main St. First-day School, 10 a.m. Union St., adult group, 10 a.m., meeting for worship 10:45 a.m.

MICKLETON—Meeting for worship, 10 a.m., First-day School, 11 a.m. Kings Highway, Mickleton, N.J.

MONTCLAIR—Park Street & Gordonhurst Avenue. First-day School and worship, 11 a.m. Visitors welcome.

NEW BRUNSWICK—Meeting for worship and First-day School, 11 a.m., Quaker House, 33 Remsen Ave. Phone 545-8283.

PLAINFIELD—Adult class 10 a.m. Meeting for worship and First-day School 11 a.m. Watchung Ave., at E. Third St., 757-5736. Open Monday through Friday 11:30 a.m.—1:30 p.m.

PRINCETON—Meeting for worship, 11 a.m., Quaker Rd., near Mercer St. 921-7824.

QUAKERTOWN—Meeting for worship, 11:00 a.m., every First-day. Clerk, Douglas Meaker, Box 464 Milford, N. J. 08848 Phone 995-2276.

RANOCAS—First-day School, 10 a.m., meeting for worship, 11 a.m.

RIDGEWOOD—Meeting for worship and First-day School at 11:00 a.m., 224 Highwood Ave.

SEAVILLE—Meeting for worship, 11 a.m. Main Shore Road, Route 9, Cape May County. Visitors welcome.

SHREWSBURY—First-day School, 10:30 a.m., meeting for worship, 11:00 a.m. (July, August, 10:00 a.m.) Route 35 and Sycamore. Phone 671-2651 or 431-0637.

SUMMIT—Meeting for worship, 11 a.m.; First-day School, 11:15 a.m. 158 Southern Boulevard, Chatham Township. Visitors welcome.

TRENTON—Meeting for worship, 11 a.m., Hanover and Montgomery Streets. Visitors welcome.

WOODSTOWN—First-day School, 9:45 a.m. Meeting for worship, 11 a.m. N. Main St., Woodstown, N. J. Phone 358-2532.

New Mexico

ALBUQUERQUE—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Richard Hicks, Clerk. Phone 877-0735.

GALLUP—Sunday, 9:15 a.m., worship at 102 Viro Circle. Sylvia Abeyta, clerk. 863-4697.

SANTA FE—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe.

WEST LAS VEGAS—Las Vegas Monthly Meeting, 9:30 a.m., 1216 S. Pacific.

New York

ALBANY—Worship and First-day School, 11 a.m., 727 Madison Ave. Phone 465-9084.

BUFFALO—Meeting and First-day School, 11 a.m., 72 N. Parade. Phone TX 2-8645.

CHAPPAQUA—Quaker Road (Rt. 120). First-day School, 9:45 a.m.; worship, 11 a.m. 914 CE 8-9894 or 914-666-3926.

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Park. UL 3-2243.

CORNWALL—Meeting for worship, 11:00 a.m. Rt. 307, off 9W, Quaker Ave. 914-534-2217.

ELMIRA—10:30 a.m. Sundays. 155 West 6th Street.

FARMINGTON—Pastoral Friends meeting: Sunday School 10 a.m.; Morning worship, 11 a.m. Use New York State Thruway exit No. 43 or No. 44. Write for brochure. Pastor, Richard A. Hartman, 140 Church Avenue, Macedon 14502. Phones: parsonage, (315) 986-7881; church, 5559.

GRAHAMSVILLE—Greenfield and Neversink Meeting—Worship, First-days, 10:30 a.m. From Easter till Thanksgiving, in the meetinghouse; during winter, in Friends' houses. Call 914-985-2852.

HAMILTON—Meeting for worship Sunday, 10 a.m. Chapel House, Colgate.

MANHASSET, LONG ISLAND—First-day School, 9:45 a.m.; meeting, 11 a.m. (July, Aug. 10 a.m.) Northern Blvd. at Shelter Rock Road.

NEW YORK—First-day meetings for worship, 9:45 a.m., 11 a.m., 221 East 15th St., Manhattan. Others 11 a.m. only.
2 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St. Brooklyn
137-16 Northern Blvd. Flushing
Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day Schools, Monthly Meetings, suppers, etc.

POUGHKEEPSIE—249 Hooker Ave., 454-2870. Silent meeting and meeting school, 9:45 a.m., programmed meeting, 11 a.m. (Summer: one meeting only, 10 a.m.)

PURCHASE—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, Robert S. Schoemaker, Jr., 27 Ridgeway, White Plains, New York 10605. 914-761-5237.

QUAKER STREET—Worship and First-day School, 11 a.m., Quaker Street Meeting House, Route 7, nr. Duaneburg, Schenectady County.

ROCHESTER—Meeting and First-day School, 11 a.m., 41 Westminster Road.

ROCKLAND—Meeting for worship and First-day School, 11 a.m., 60 Leber Rd., Blauvelt.

SCARSDALE—Meeting for worship and First-day School, 11 a.m., 133 Popham Rd. Clerk, Caroline Malin, 180 East Hartsdale Ave., Hartsdale, N. Y.

ST. JAMES, LONG ISLAND—Conscience Bay Meeting, Moriches Rd. Worship and First-day School, 11 a.m.

SYRACUSE—Meeting for worship at 821 Euclid Avenue, 10:30 a.m. Sunday.

WESTBURY, LONG ISLAND—Unprogrammed meeting for worship, 11 a.m. Junior Meeting through High School, 10:45 to 12:15. Jericho Tpk. and Post Avenue. Phone 516 ED 3-3178.

North Carolina

ASHEVILLE—Meeting, French Broad YWCA, Sunday, 10 a.m. Phone Phillip Neal, 298-0944.

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk, Adolphe Furth, Phone 544-2197 (Durham).

CHARLOTTE—Meeting for worship, 11 a.m. First-day education classes, 10 a.m. 2039 Vail Avenue. Phone 525-2501.

DURHAM—Meeting 10:30 at 404 Alexander Avenue. Contact David Smith 489-6029 or Don Wells 489-7240.

GREENSBORO—Friendship Meeting (unprogrammed), Guilford College, Moon Room of Dana Auditorium, 11:00, Mel Zuck, Clerk.

GUILFORD COLLEGE, GREENSBORO—NEW GARDEN FRIENDS' MEETING: Unprogrammed meeting, 9:00 Church School, 9:45; meeting for worship, 11:00. Clyde Branson, Clerk, Jack Kirk, Pastor.

RALEIGH—Meeting 10:00 a.m., 120 Woodburn Road. Clerk, Lloyd Tyler, 834-2223.

Ohio

CINCINNATI—COMMUNITY FRIENDS MEETING (United), FUM & FGC. Sunday School 9:45; Unprogrammed worship 11:00; 3960 Winding Way, 45229. Phone (513) 861-4353. Edwin O. Moon, Clerk, (513) 321-2803.

CLEVELAND—Community Meeting for worship 7:00 at the "Olive Tree" on Case-W.R.U. campus 283-0410; 268-4822.

CLEVELAND—Meeting for worship and First-day School, 11 a.m., 10916 Magnolia Dr., University Circle area. 791-2220 or 884-2695.

KENT—Meeting for worship and First-day School, 10:30 a.m., 1195 Fairchild Ave. Phone 673-5336.

N. COLUMBUS—Unprogrammed meeting, 10 a.m., 1954 Indianola Ave., AX 9-2728.

SALEM—Wilbur Friends, unprogrammed meeting, First-day School, 9:30 a.m.; meeting 10:30 a.m. Franklin D. Henderson, Clerk.

TOLEDO AREA—Downtown YWCA (11th and Jefferson), 10 a.m. Visitors welcome. First-day School for children. For information call David Taber, 878-6641. In BOWLING GREEN call Briant Lee, 352-5314.

WILMINGTON—Campus Meeting of Wilmington (F.U.M.) and Indiana (F.G.C.) Meetings. Unprogrammed worship, 10 a.m. First-day School, 11 a.m., in Thomas Kelly Center, Wilmington College. Elizabeth H. MacNutt, Clerk. 513-382-3328.

WILMINGTON—Programmed meeting, 66 N. Mulberry, 9:30 a.m. Church School; 10:45. meeting for worship.

Oregon

PORTLAND-MULTNOMAH MONTHLY MEETING, 4312 S. E. Stark St. Worship 10 a.m., discussions 11 a.m. Same address, A.F.S.C., Phone 235-8954.

Pennsylvania

ABINGTON—Greenwood Ave. and Meeting House Road, Jenkintown. First-day School, 10 a.m.; meeting for worship, 11:15 a.m.

BRISTOL—Meeting for worship and First-day School, 11 a.m. Market & Wood. 639-6138.

CHESTER—24th and Chestnut Streets. Meeting for worship, 11 a.m.

CONCORD—at Concordville, on Concord Road one block south of Route 1. First-day School 10 a.m.-11:15 a.m. Meeting for worship 11:15 a.m. to 12.

DOLINGTON-MAKEFIELD—East of Dolington on Mt. Eyre Road. Meeting for worship 11:00-11:30. First-day School 11:30-12:30.

DOYLESTOWN—East Oakland Avenue. Meeting for worship and First-day School, 11 a.m.

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford; First-day School, 9:30 a.m., meeting for worship, 10:30 a.m.

FALLSINGTON (Bucks County)—Falls Meeting, Main St., First-day School 10 a.m., meeting for worship, 11. No First-day School on first First-day of each month. Five miles from Pennsylvania, reconstructed manor home of William Penn.

GWYNEDD—Sunneytown Pike and Route 202. First-day School, 10 a.m., except summer. Meeting for worship 9 a.m., and 11.15 a.m.

HARRISBURG—Meeting and First-day School, 10:30 a.m., 6th and Herr Streets.

HAVERTOWN—Buck Lane, between Lancaster Pike and Haverford Road. Meeting for worship 10:30 a.m. followed by Forum.

HORSHAM—Route 611, Horsham. First-day School 10 a.m., meeting 11 a.m.

LANCASTER—Off U.S. 340, back of Wheatland Shopping Center, 1½ miles west of Lancaster. Meeting and First-day School, 10 a.m.

LANSLOWNE—Lansdowne and Stewart Aves. Meeting for worship 11 a.m.

LEHIGH VALLEY-BETHLEHEM—on Route 512 one-half mile north of route 22. Meeting and First-day School, 10 a.m.

LEWISBURG—Vaughn Literature Building Library, Bucknell University. Meeting for worship 11 a.m. Sundays. Clerk: Euell Gibbons, 658-8441. Overseer: William Cooper, 523-0391.

MEDIA—125 West Third Street. Meeting for worship, 11 a.m.

MEDIA—Providence Meeting. Providence Road, Media. 15 miles west of Phila. First-day School, 9:45 a.m.; meeting for worship, 11 a.m.

MERION—Meetinghouse Lane at Montgomery. Meeting for worship 11 a.m., First-day School 10:30, Adult class 10:20. Baby sitting 10:15.

MIDDLETOWN—Delaware Co., Route 352 N. of Lima, Pa. Meeting for worship, 11 a.m.

MIDDLETOWN—At Langhorne, 453 West Maple Avenue. First-day School 9:45 a.m., meeting for worship, 11 a.m.

MILLVILLE—Main Street, meeting 10:00 a.m., First-day School, 11:00 a.m. H. Kester, 458-6006.

MUNCY at Pennsdale—Meeting for worship, 11 a.m., Mary Jo Kirk, Clerk. Phone 546-6252.

NEWTOWN—Bucks Co., near George School. Meeting, 11 a.m. First-day School, 10 a.m. Monthly Meeting, first Fifth-day, 7:30 p.m.

NORRISTOWN—Friends Meeting, Swede and Jacoby Sts. Meeting for worship 10 a.m.

OLO HAVERFORD MEETING—East Eagle Road at Saint Dennis Lane, Havertown. First-day School 10 a.m., meeting for worship 11.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day Schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, Race St. west of 15th.

Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 E. Mermaid La., 10 a.m.

Fair Hill, Germantown and Cambria, 10:15 a.m.

Fourth and Arch Sts. First- and Fifth-days.

Frankford, Penn and Orthodox Sts., 11 a.m.

Frankford, Unity and Wain Streets, 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelton, 3309 Baring St., 10:30 a.m.

University City Worship Group, 32 S. 40th St., at the "Back Bench." 11 a.m.

PHOENIXVILLE—SCHUYLKILL MEETING—East of Phoenixville and north of juncture of Whitehorse Road and Route 23. Worship, 10:15; Forum, 11:15.

PITTSBURGH—Meeting for worship and First-day School 10:30 a.m.; adult class 11:45 a.m., 4836 Ellsworth Ave.

PLYMOUTH MEETING—Germantown Pike and Butler Pike. First-day School, 10:15 a.m.; meeting for worship, 11:15 a.m.

QUAKERTOWN—Richland Monthly Meeting, Main and Mill Streets. First-day School, 10 a.m., meeting for worship, 10:30 a.m.

RADNOR—Conestoga and Sproul Rds., Ithan. Meeting for worship and First-day School, 10:30 a.m. Forum 11:15 a.m.

READING—First-day School, 10 a.m., meeting, 11 a.m. 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day School, 9:30 a.m.; meeting for worship, 10:45 a.m.

SWARTHMORE—Whittier Place, College campus. Adult Forum, First-day School and Worship, 11:00 a.m.

UNIONTOWN—Meeting, 11 a.m., 51 E. Main Street. Phone 437-5936.

VALLEY—West of King of Prussia; on Old Rt. 202 and Old Eagle School Road. First-day School and Forum, 10:00 a.m.; meeting for worship 11:15 a.m. Monthly meeting on second Sunday of each month at 12:15 p.m.

WEST CHESTER—400 N. High St. First-day School, 10:30 a.m., worship, 10:45 a.m.

WILKES-BARRE—Lackawanna-Wyoming Meeting. Wyoming Seminary Day School, 1560 Wyoming Avenue, Forty-Fort. Sunday School, 10:15 a.m.; Meeting, 11:00, through May.

WILLISTOWN—Goshen and Warren Roads, Newtown Square, R.D. #1, Pa. Meeting for worship and First-day School, 10 a.m., Forum, 11 a.m.

YARDLEY—North Main St. Meeting for worship 10 a.m., First-day School follows meeting during winter months.

Tennessee

NASHVILLE—Meeting and First-day School, Sundays, 10:00 a.m., Scarritt College. Phone AL 6-2544.

WEST KNOXVILLE—First-day School, 10 a.m., worship, 11 a.m. D. W. Newton. Phone 588-0876.

Texas

AMARILLO—Worship, Sundays, 3 p.m., 3802 W. 45th St. Hershel Stanley, lay leader. Classes for children & adults.

AUSTIN—Worship and First-day School, 11 a.m., Forum, 10 a.m., 3014 Washington Square, GL 2-1841. David J. Pino, Clerk, HO 5-6378.

DALLAS—Sunday 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, George Kenny, 2137 Siesta Dr., FE 1-1348.

HOUSTON—Live Oak Meeting, worship and First-Day School, Sunday 11 a.m., Peden Branch YWCA, 11209 Clematis. Clerk, Allen D. Clark, 729-3756.

LUBBOCK—Worship and First-day School, 10:30 a.m., 2412 13th, PO 3-4391. Dale Berry, Clerk, 763-7284.

Vermont

BENNINGTON—Meeting for worship, Sunday, 10:30 a.m., Bennington Library, 101 Silver Street.

BURLINGTON—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone 802-985-2819.

MIDDLEBURY—Meeting for worship, Sunday 11 a.m., St. Mary's School, Shannon Street.

PUTNEY—Meeting for worship and First-day School, 10 a.m., at The Grammar School, Hickory Ridge Road, two miles from village.

Virginia

CHARLOTTESVILLE—Meeting and First-day School, 10:30 a.m., Hope House, 201 E. Garrett Street.

LINCOLN—Goose Creek United Meeting, First-day School 10:00 a.m., meeting for worship, 11:00 a.m.

MCLEAN—Langley Hill Meeting, Sunday, 10:30 a.m. Junction old Route 123 and Route 193.

RICHMOND—First-day School, 9:45 a.m., meeting 11 a.m., 4500 Kensington Ave. Phone 359-0697.

ROANOKE-BLACKSBURG—Meeting for worship Sunday 10:30 a.m., 1st and 3rd Sunday of month, 202 Clay St. Blacksburg. 2nd and 4th Sunday Y.W.C.A. Salem. Phone Roanoke, 343-6769.

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 11 a.m.; discussion period and First-day School, 10 a.m. Telephone MEIrose 2-7006.

Wisconsin

BELOIT—See Rockford, Illinois.

MADISON—Sunday, 9 a.m. and 11 a.m., Friends House, 2002 Monroe St., 256-2249.

MILWAUKEE—Sunday, 10 a.m.; meeting and First-day School, 3074 N. Maryland, 273-4945.

WAUSAU—Meetings in members' homes. Write 3320 N. 11th or telephone 842-1130.

Announcements

Notices of births, marriages, and deaths are published in Friends Journal without charge. Such notices (preferably typed and containing essential facts) must come from the family or the Meeting.

Marriages

BIKLEN-KNOPP—On November 28, under the care of Wilton Monthly Meeting, Connecticut, SARI JESS KNOPP, daughter of Burton and Fay Knopp, and DOUGLAS PAUL BIKLEN, son of Anne and Paul Biklen, of Westport, Connecticut. The bride and her mother are members of Wilton Monthly Meeting

WARD-AGARD—On December 26, under

the care of Bennington Monthly Meeting, Vermont, JENNETTE TRACY AGARD, daughter of Robert and Phyllis Agard, and THOMAS GREGORY WARD, son of Gertrude and Thomas Ward. The bride is a member of Mt. Toby Monthly Meeting, North Amherst, Massachusetts; the bridegroom, of Syracuse Monthly Meeting, New York. The parents of the bride are members of Bennington Monthly Meeting; the parents of the bridegroom, of South Glens Falls Monthly Meeting.

CRISS-GEROULD—On December 26, at and under the care of Green Street Monthly Meeting, Philadelphia, SUSAN GEROULD, daughter of Albert and Alberta Gerould, and Ronald Freeman Criss. The bride is a member of Green Street Monthly Meeting.

Deaths

CECHVALA—Suddenly, on November 11, in her home in Glendora, California, RUTH SIMKIN CECHVALA. She is survived by her husband, Al Cechvala, two children, and her mother, Margaret T. Simkin.

GOODEN—On December 28, in Georgetown University Hospital, ERNEST L. GOODEN, aged 67, a member of Alexandria Monthly Meeting, Virginia. A physicist, he worked for forty years as a researcher for the Department of Agriculture. He belonged to the Electron Microscopy Society of America, the American Chemical Society, and the American Association for the Advancement of Science. He is survived by his widow, Nola Gooden, of Takoma Park, Maryland; a daughter, Carolyn Mimura, of Dallas, Texas; and two sisters, Mae Vann and Gertrude Edwards.

ROCHESTER—On December 13, in Greenwich, Connecticut, LILLIAN JOSEPHINE ROCHESTER, a member of New York Monthly Meeting. She is survived by her husband, Junius C. Rochester; three sons: Leonard M. Rochester, Richard A. Rochester, and Charles B. Hanan; a daughter, Anna L. Conrow; six grandchildren; ten great-grandchildren; and a brother, E. Carleton MacDowell.

William B. Stanley

William B. Stanley was born 9/16/1875 near Springville, Iowa, the son of Benjamin F. Stanley and Sarah Briggs Stanley. He attended Friends Boarding School (Scattergood) in West Branch, Iowa, and Olney Friends Boarding School, Barnesville, Ohio. William married Edith Wiles 7/22/1897.

William remained a nominal member—lukewarm, as he expressed it—until 1899, when he was spiritually awakened during a meeting for young people held by Benjamin Brown, a minister from North Carolina, in the home of Robert Hampton. William felt he must have his clothes made plain, although he felt it much in the cross.

The first time he attended meeting after this change in his dress, he shed many tears. Quarterly meeting was at West Grove in the eleventh month of that year. He felt he had something to say, but withheld, desiring not to be misled into anything not truly required by the Lord. William suffered for this omission and slept little that night, promising the Lord to be faithful in the future. Not long after, he felt to speak

again, this time in his own Meeting at Whittier on First-day. He rose and quoted, "The Lord is strength in weakness, riches in poverty and a present help in every time of need."

William Stanley and his family moved in 1916 to Fairhope, Alabama, where he was acknowledged a minister in 1918. He had been in the way of speaking in the ministry ever since the Meeting in 1899. The family settled in Middleton, Ohio, in 1946.

William made religious visits over the years to Meetings in Canada, England, Scotland, Ireland, and Costa Rica.

In his ministry, William often used such language as: "We are not our own, to go where or when we list. We are bought with a price. We need to be as clay in the hands of the potter, willing to be anything or nothing, just what the dear Master wants us to be."

Edith Stanley died 4/5/1956. William and his second wife, Caroline McGrew Smith, lived at the Walton Home, Barnesville, maintained by Ohio Yearly Meeting. William lived to be 94. He died 7/1/1970. A service was held in Stillwater Meeting-house, Barnesville.

Coming Events

Friends Journal will be glad to list events of more than local interest if they are submitted at least four weeks in advance of the date of publication.

February

1-4—Quaker Leadership Seminar, "United States Policy in Asia." William Penn House, 515 Capital Street S.E., Washington, DC. 20003. sponsored by Friends United Meeting, Friends Committee on National Legislation, and William Penn House. Registration, \$10; travel assistance available.

7—"Sing for a Change." Frankford Friends Forum, Unity and Waln Streets, Philadelphia: Caroline C. Pineo, Ginny Coover, Marti Rogers.

At Pendle Hill, Wallingford, Pennsylvania 19086:

Public Lectures by Maurice Friedman, 8 p.m., "The Hidden Image of Man"

February 1 The Image of Man and Modern Science

February 8 The Image of Man and Psychotherapy

February 15 Elie Wiesel: The Job of Auschwitz

February 22 Martin Luther King

March 1 The Power of Violence and the Power of Nonviolence

March 8 Problematic Rebel: A Dialogue with Today's Youth

At Powell House, Old Chatham, New York 12136:

February 5-7—Explorations in worship, with Joseph and Teresina Havens.

19-21—Interfaith Conference: The Future of Friends," with resource persons who attended the St. Louis Conference.

At William Penn House, 515 Capital Street, S.E., Washington, D.C. 20003:

February 1—Friends Coordinating Committee on Peace.

February 1-4—Quaker Leadership Seminar.

1971

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Our eighteen-day Deluxe Air-and-Ship Tour will be led by Pastor Keith Kendall. He is currently minister of the Leesburg Friends Church in Leesburg, Ohio. He has also served in Friendsville, Tennessee; Lafayette, Indiana; and Kingston, Jamaica. His travel experience, keen awareness of people, and love of good fellowship certainly will qualify him as an excellent leader with whom to enjoy our August adventure above the Arctic Circle.

FEATURES

Glacier National Park	Juneau
Banff	Ketchikan
Lake Louise	Wrangell
Vancouver, B. C.	Skagway
Victoria, B. C.	Trail of '98

FEATURES

Fairbanks	Anchorage
Kotzebue	Whitehorse
Nome	Prince Rupert
Skagway	Portage Glacier
Sitka	Mount McKinley Park

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